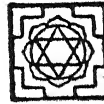


SANSKRIT
ESSENTIALS OF GRAMMAR
AND LANGUAGE

DR. KURT F. LEIDECKER

INTRODUCTION BY
DR. K. KUNJUNNI RAJA

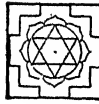


THE ADYAR LIBRARY AND RESEARCH CENTRE

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AND LANGUAGE

KURT F. LEIDECKER M.A., PH. D.

INTRODUCTION BY
DR. K. KUNJUNNI RAJA



1976

THE ADYAR LIBRARY AND RESEARCH CENTRE

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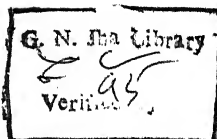
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PREFACE

A hundred translations may fail to excite a living realization of the elusive qualities that hover about the words of poets and thinkers until, like daybreak, a world of meaning unfolds itself to him who humbly and patiently mines the ore of original speech. What charms lie in an ancient tongue, what thrills are connected with the discovery of their true import! It means direct communion with the learned and inspired.

The appreciation of the classics requires a thorough and versatile education, in all, a long period of preparation. The jewel of Asia's languages, Sanskrit, is likewise not without price. But if love and interest are brought to the task the hardest seems easy. To stimulate such interest has been the prime concern in the compilation of these pages even where comprehensiveness and details almost categorically demanded the usual qualifications that lend grammars their stern aspect. Concessions were made, sometimes painfully, for the sake of hastening the student along to the attainment of his goal: to read a passage of Sanskrit.

The most difficult portions of Sanskrit grammar will be found treated in a way that excludes all mechanical memorizing and makes assimilation easy. Therefore, what is required of the student more than anything else is that he should follow closely the logical

arrangement of the matter. To the student who thus pursues the lessons intelligently, by analyzing, synthesizing and understanding each step that is taken, the *māyā* of difficulty will vanish completely. For instance, the sixth chapter which, on the surface, seems indigestible is in reality not so at all, and the apparently voluminous vocabulary of over a thousand words which he is expected to learn, goes back to those simple little words in the most important fifth chapter, where again the connection with English is very close.

There are facts and suggestions on every page which will be eagerly seized by the reader who has a bent for searching after origins in words and ideas.

The student who does not advance beyond the fourth chapter can read Sanskrit, but not understand it. The student who ventures not farther than the eighth chapter masters, in addition, an interesting and valuable working vocabulary. But not until a student has come to the end will he be able to start out on his own and explore the garden of Sanskrit literature. For then he has laid a foundation upon which he can build, if he cares to, and the larger grammar, the big Sanskrit dictionaries, the texts printed entirely in Devanāgarī characters without a word of English, will no longer seem incomprehensible and mysterious, but like friends who wisely guide him through all Sanskrit lands.

K. F. L.

INTRODUCTION

Sanskrit, the language of India's ancient Aryan cultural heritage, belongs to the Indo-Aryan branch of the Indo-European family of languages to which other languages like old Persian, Greek, Latin, Russian, German, French and English also belong. As a result of the patient and laborious comparative study of these languages, it has been shown by scholars that all these can be traced back to a common source which is termed 'ProtoIndo-European' (PIE). The Sanskrit language which has had a rich and continuous literature for more than four thousand years from the *Rgveda* to the present time preserves many of the ancient features of the PIE in its phonology and morphology. Moreover, Indian grammarians like Pāṇini (c. 500 B.C.) have analysed the language into its constituent elements and described the structure so thoroughly as to make the language almost transparent. Hence a study of Sanskrit is essential not only for those interested in understanding the rich cultural heritage of India, but also for those who would like to get at the basis of the various languages of the Indo-European family, covering most of Europe, a large section of the Indian subcontinent, Americas and Australia.

It is believed that the ancestor language (PIE), common to the subfamilies, was spoken in a fairly

unified form, with minor dialectical variations, at some time before the end of the Neolithic period, somewhere in Eastern Europe north of the Black Sea and western Asia. This ancestor language must have resembled some of its more archaic descendants, such as Greek and Sanskrit, rather closely. As reconstructed by comparative philologists the phonemic system in the PIE consisted mainly of the following phonemes---

Simple vowels	<i>e o a, ē ō ā</i>
Diphthongs	<i>ei oi ai ñi ēi ōi āi</i> <i>eu ou au ñu ēu ōu āu</i>
Semi-Consonants	<i>i u ɾ ʎ m̥ n̥ i̯ ũ ɾ̥ ʎ̥</i>
Consonants:	
Labials	<i>p ph b bh m</i>
Dentals	<i>t th d dh n</i>
Gutturals	
(front)	<i>ḱ kḥ ḡ ḡḥ</i>
(middle)	<i>k kh g ḡ ṇ</i>
(labio)	<i>q qʰ -g^{-u} -g^{-uh}</i>
Sibilants	<i>s z</i>
Liquids	<i>r l</i>

PIE simple vowels *e o a* fell together into one sound *a* in Sanskrit; so also the long vowels *ē ō ā* to *ā*; *i u ī ũ* did not undergo any change; *ɾ ʎ* also remained unchanged in Sanskrit. PIE *m̥* and *n̥* changed to *a* in Sanskrit. The short diphthongs of PIE became *e* and *o* in Sanskrit, and the long diphthongs became *ai* and *au*. Of the three guttural series the front gutturals (*ḱ*-) became *ś* in Sanskrit and the other two series fell together

as pure gutturals; but when followed by a palatal vowel or semivowel they became palatals. The voiced aspirate of PIE became *h* in Sanskrit in most cases. The labials and dentals were normally retained. PIE *s* and *z* fell together as Sanskrit *s*. There was some confusion and alternation between *l* and *r* in ancient Sanskrit. The first of two aspirated stops standing in the same word and separated by at least one vowel in PIE lost its aspiration in Sanskrit (Grassman's Law). The retroflex sounds, also called cerebrals and linguals, (*ṭ, ṭh, ḍ, ḍh, ṇ*) are new developments in Sanskrit; they are mostly derived from dentals immediately preceded by *r* or *ṣ* (*vikṛta* < *vikṛta*); Dravidian influence is often claimed as responsible for the change. Sanskrit *ch* occurs only initially, elsewhere it is doubled, and corresponds to PIE *sk̑*. The Vedic texts preserved the accent of ancient Sanskrit; it is a musical accent; there are three types; *udāṭṭa* 'raised', *anudāṭṭa* 'unraised' and *svarita* 'the rising-falling accent' following the *udāṭṭa*. In later Classical Sanskrit the accent lost its importance.

Vowel gradation, known as ablaut gradation, was a special feature of PIE; this is a complex system of grammatically determined alternations of vowel phonemes; it was both qualitative affecting the nature of the vowel (as in English *sing, sang, sung*) and quantitative. Qualitative ablaut changes affecting the interchange of *a e o* or *ā ē ō* have no place in Sanskrit, since these vowels became *a* and *ā* there; the PIE diphthongs were also reduced to *e, o, ai* and *au* in Sanskrit. Quantitative

ablaut changes are represented in Sanskrit also. The normal grades are the accented grades; then there are the long grades, the weak grade (which in PIE is the neutral vowel *e* and becomes *i* in Sanskrit) and the zero grade where the vowel is completely lost.

Indian grammarians recognized the vowel variations within the same root or the formative elements. The roots are taken in the reduced and irreducible form; prefixation of *a* to the vowel gave the *guṇa* form and the lengthening the *guṇa* form gave the *vr̥ddhi* form. But *a* is its own *guṇa* and is unchanged. Generally this scheme represents the development of the PIE ablaut changes in Sanskrit. *Vr̥ddhi* and *guṇa* play an important role in the formation of derivatives also. The reduction of *ya*, *va*, *ra*, *la*, to *i*, *u*, *ṛ*, *ḷ* is called *saṃprasāraṇa* in Sanskrit grammar.

Unlike the tri-consonantal Arabic root (KTB, 'to write', *KaTaBa* = he wrote, *KiTaB* = a book, etc.) the Sanskrit root is normally monosyllabic consisting of a vowel, alone or with one or two consonants. The root is not fixed, but is malleable, with vowel gradations. The 'Stem' is built around a root by various devices such as reduplication of the initial syllable, accent shifts, vowel gradation, suffixation, etc. The roots are the irreducible minimum core arrived at by grammatical analysis. It does not mean, and Indian grammarians did not claim, that they are the earliest forms which later developed into stems and words. It is even probable that some of the stronger

stems are the earlier forms and that the reduced root form is the result of accent shifts. The grammatical analysis is resorted to only as a convenient means of description.

Sanskrit is a highly inflectional language where nouns, adjectives and pronouns on the one hand, and the finite verbs on the other undergo formal modifications by the addition of various suffixes. A noun has eight cases (Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative and Vocative) and three numbers (Singular, Dual and Plural); these case-suffixes vary according to the gender (Masculine, Feminine and Neuter; the gender being mostly grammatical and depending on the form, and largely independent of import); the suffixes also vary according to the ending of the stem which may be a vowel or a consonant. The pronominal declension is different from the nominal—that of the personal pronouns radically and that of the demonstrative and others in varying degrees. The numerical system was built on the decimal basis as in the PIE.

The Conjugational system of the finite verbs is much more complicated with its ten classes, three voices and a number of tenses and moods. One or more of the many verbal prefixes (*upasarga-s*) could be used before the root for pointing out subtle shades in the meaning. There are three systems: Present, Aorist and Perfect. Generally speaking in ancient Vedic Sanskrit the Present system indicated durative or continuous action, the aorist momentary action

and the perfect a state resulting from past action; but such distinctions were lost in Classical Sanskrit. There are four moods: indicative expressing a fact, injunctive and subjunctive expressing will and future, optative expressing wish and imperative expressing command. In later Sanskrit the aorist and the perfect remained only in the past indicative. Each tense has three numbers and three persons (first person, second person and third person). Each tense could be conjugated with two different sets of terminations, the active (Parasmaipada) and the middle (Ātmanepada). There are three voices in Sanskrit: the agent-directed (*kartari*), the goal-directed (*karman*) and the non-directed or impersonal (*bhāve*). The active terminations are used for the first, and the middle terminations for the others. The question as to whether a verbal root is transitive or not is not discussed by Pāṇini; it can be decided by the meaning and usage.

The Present system has different types, ten according to Indian grammarians. (1) The stem being the bare root (*as-ti*) (2) The root with reduplication (*dadāti*)—in these two types the root has the strong grade in singular and zero grade in the others. (3) Adding *-nā* to the root (*kriṇāti*), (4) infixing *na* in the root (*ruṇaddhi* from *rudh*), (5) by adding *nu* to the root (*aśnoti*), (6) adding a thematic vowel *a* to the simple root (*tud-a-ti*), (7) adding thematic vowel *a* to a gunated root (*bhavati*, from *bhū*), (8) adding *ya* to the root (*nrīyati*), (9) by adding *aya* to the root (*corayati*), and (10) by adding *u* to the root (*tanoti*).

The future is formed by adding the suffix *śya* to the stem.

The verbal system was greatly simplified in later Classical Sanskrit. The subjunctive mood was completely given up and the injunctive became rare. The aorist and perfect remained only in the indicative past. The infinitives, very rich in Vedic, were reduced to one, that ending in *-tum*. The present system became predominant. Participles began to be used more frequently and often tended to replace the finite verbs. The past passive participle (adding *ta* or *na* to the simple root) could replace the imperfect verb in the passive, and the past active participle (adding *-tavat*, *kṛtavant*) could be used in the active. Potential or future passive participle (adding *-ya*, *taṃya*, *-aniya* to the root) also began to increase. Similarly the present participles (*-ant* or *-at* in the case of Parasmaipada roots and *-māna* or *-āna* in the case of Ātmanepada roots). The indeclinable past participle (adding *-tvā* to the simple root and *-ya* to the root with prefixes) could be used to indicate the former of two actions performed by the same agent.

The Saṃdhi rules operated both internally within the elements of a word and externally between the final letter of a word and the initial letter of the next. Two vowels cannot stand together. The Saṃdhi rules are strict and regular. Some changes like cerebralization ($n > ṇ$, $t > ṭ$, $s > ṣ$) after *r* or *ṣ* could affect not only the immediately following letters, but even letters that come after one or more other neutral letters.

Internal saṃdhi is compulsory, but external saṃdhi is optional.

In Sanskrit syntax concordance is compulsory between a noun and the adjective qualifying it, in number, gender and case; hence the adjective behaves just like a noun. Between the subject in the nominative and the finite verb concordance is compulsory in number and person. The order of words does not normally affect the meaning since the syntactic elements indicating the relationship of the various things to the action contained in the verb are indicated by the case suffixes themselves. The goal is indicated by the accusative, the immediate instrument of action by the instrumental, the subject (in the active voice) by the nominative, the location of action by the locative, and the point from which the action takes place by the ablative. The genitive case indicates relation between two nouns, and is the possessive case.

Compounds of two words, generally with a specialized meaning, are found in Vedic Sanskrit; later Classical Sanskrit uses long compounds, containing several members and without any special added significance.

Sanskrit grammar is highly complex and it is not easy to master it. Within Sanskrit itself there has been considerable evolution from the Vedic language to the later Classical Sanskrit. Standard grammar books on Sanskrit are available, like those of Whitney, Macdonnell and Thumb; but the beginner may find them difficult. Here is an attempt not only to lead the

serious student through a short cut to the structure of the Sanskrit language, but also to help him to have a general understanding of the vocabulary through the method of starting from the root. Obviously it cannot claim to be a complete and exhaustive grammar; but it will serve as an excellent introduction to the language.

Professor K.F. Leidecker's book originally published in 1934 was mainly intended as a first book of introduction to Sanskrit for the western student and was widely used especially in U.S.A. It is a brief but comprehensive survey of the essentials of Sanskrit and is intended for the serious beginner. We are happy to bring out a revised edition of this book from the Adyar Library and Research Centre which has already published another book of Prof. Leidecker, the English translation of *Pratyabhijñāhṛdaya* on Kashmir Śaivism.

Prof. A.A. Ramanathan of the Adyar Library has gone through the text carefully and made a few editorial changes. It is hoped that this edition will reach a wider public in India and abroad.

K. KUNJUNNI RAJA

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ENGLISH AND THE ARYAN HERITAGE

DAILY we use the English language unaware of a world of meaning contained in every single word. If we were but to analyze each sentence, our eyes would be opened to behold not only events remote in time and place from the present, but wonders of law and harmony which are silently at work whenever and wherever man voices his thoughts and feelings. One grand system unites the happenings of nature with those of our social universe in which language is of all forces perhaps the greatest in its subtle influence upon nations and individuals.

Historians enumerate the details of social, economic and political developments; psychologists search man's physical and psychical nature to account for his peculiarities; but philologists see reflected in the various forms of language, written as well as spoken, the march of civilizations in time and the victory and defeat of aspirations.

The bases of language are the human relationships of which the strongest are those of family ties. These persist when the face of social reality becomes changed by environment and the rise of new ideas. And our modern world has, indeed, a different appearance from

that even of the past century. Yet, if we were told that in an ancient Aryan community somewhere in Asia four thousand years ago a child cried for *mātr* and *pitr*, we have a feeling and an instinct sufficiently strong preserved within ourselves to know and realize that that child called for mother and father. Should we have an inkling of Latin besides, this continuity would be even more alive in us and our understanding would become clearer and more distinct.

There are a multitude of such words within that large group of languages called the Indo-European languages which when put before us we could possibly interpret and glean the meaning from, irrespective of whether they belonged to modern or ancient tongues. Nor would a knowledge of philology be essential for a superficial understanding, though it might guard us against serious errors. Such words are known as cognate words and they might with equal right be claimed for the English language as for any other language in that family. The existence of such cognate words points to a solidarity that must have existed in a distant past, of the peoples speaking these languages whose homeland might have been in central Asia, as is generally believed, or in the northern part of Europe or yet other regions north-east of Asia Minor. This original people spoke a language which is gradually being restored on the basis of a comparison of the oldest extant languages.

Great migrations took place, and environment and time did their part in differentiating not only the

customs and character of that ancient hypothetical people, but their language as well. In the south of the Balkan Peninsula they spoke Greek, in the west, Albanian. In Italy, Oscan, Umbrian and the Latin which was to have such world-wide influence, were current. In western Europe, the Celts spoke Gaulish in the region of France, Irish in Ireland, Gaelic in Scotland and forms of Cymric in the extreme west of England and France. In the lands bordering the North Sea one spoke Germanic or Teutonic dialects, such as Gothic, Old High German, Saxon, Anglo-frisian and Frankonian as well as the Scandinavian tongues. Extending from the Baltic to the Black and Aegean Seas, the Letto-Slavonic group fell apart into a number of language divisions including the Lithuanian, Russian, Polish, Czech and Bulgarian. In Asia Minor we find the Armenians, in western Asia the Indo-Iranian family, one branch of which settled in Iran, developing the Zend and the Old Persian language, another proceeding into India, carrying with them the Sanskrit. Many of these languages are dead now, but nevertheless not lost. Not only do we discover and decipher languages originally belonging or related to the great Indo-European family of languages, but the majority of them are organically preserved in our modern languages.

In the course of the twelve thousand years or so during which the Indo-European peoples lived apart, civilization and culture have been furthered to an immeasurable degree despite the wars they fought with

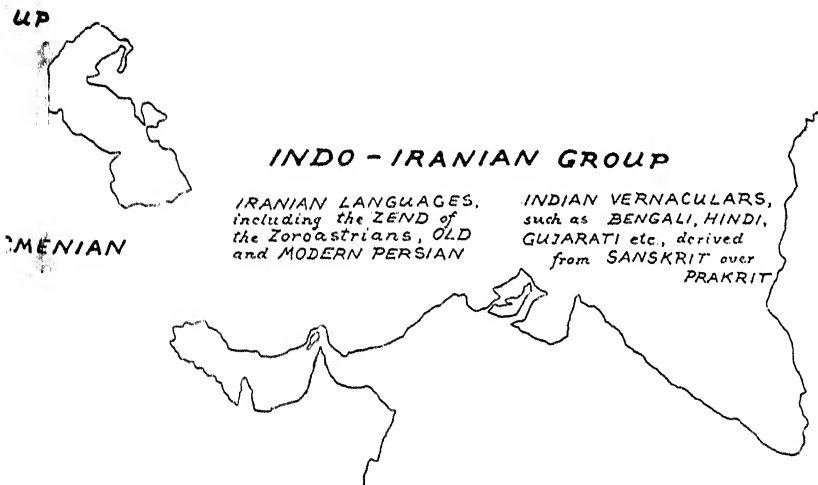


each other. They built great empires in the West and the East, and their civilization has given the modern world its stamp, materially through the colonization of all continents, spiritually by the fertility of mind and the power of ideas.

On the surface, these Indo-European languages

MAP

**Showing the Regions of Asia
and Europe where Indo-European
Languages are spoken**



all seem to differ from each other radically. This is accentuated by the difference in writing, there being Brāhmī, Cuneiform, Runic, Greek, Roman, to name only some of the most diverse. Yet, the philologist is fortunate enough to have discovered the laws governing, with almost mathematical precision, the changes in the

language-sounds, thus perceiving continuity and relationship below the differences. Some scholars have looked upon a general realization of the oneness in essence of the peoples speaking Indo-European tongues as ushering in an era of peace and brotherhood. Realization, however, is still very tardy because differences are accounted more worthwhile in science, although the ecumenical movement in religion seems to be gaining ground.

No other language is as well adapted as English to form a clear understanding of our ancient heritage. Anglo-Saxon yielded the stock of English words which has been added to continually throughout the centuries, beginning with Celtic, the language of the conquered inhabitants of the British Isles. Old French, then, for well-known historico-political reasons, contributed heavily to the Anglo-Saxon vocabulary. Next, Greek and Latin, through the medium of Christianity, enriched the English language to an extent not since paralleled, except perhaps by the artificial creation of terms for new concepts and inventions in our time. Old Norse has also been drawn upon liberally, thus making for the similarity between Danish and English in many respects. Moreover, Low German, Dutch, the aggregate of Romance and Slavonic languages and many others have aided in making English the rich language it is. With the unlocking of the Orient, the Americas and Africa still other words have been assimilated which betray rather easily the country of their origin.

Wherever the spade removes the debris of centuries in the region shown here, not one but several cultural strata are laid bare. Everywhere we find peoples and nations which were either subjugated or assimilated in the course of migrations. Ancient records give dubious evidence of the former existence of some of these races; graves and refuse-heaps may tell of still others; but very few have exponents of their culture and language living with us today. One such remnant is represented by the Basques who, sheltered by the mountain fastnesses of the Pyrenees, withstood both the Celtic conquest of many centuries ago and the comparatively modern Romanization of the western Mediterranean region. They belong to the Iberians, a European people of the Neolithic and Bronze Ages similar to the original inhabitants of the Alps, or the Picts of Scotland, or the Etruscans of Italy. The Finns on the Baltic, the Magyars in south-central Europe, the Georgians on the Black Sea and the Dravidians in far-off India—these and many other peoples were influenced in their cultural development by the advent of those energetic people who called themselves Aryans (from Sanskrit *ārya*, meaning noble). The civilization attained by the conquered peoples had also a real influence upon their life and thought. At present, some of these conquered people who did not lose their identity are awakening from their slumber of centuries, and interesting developments are taking place on the socio-political and cultural horizon of Europe and Asia which are destined to affect all civilized nations.

THE RELATION OF ENGLISH AND SANSKRIT IN
MODERN TIMES

To the English people Sanskrit should not appear so remote as it might seem from a superficial acquaintance with it. In the first place, and most obviously, the British were in close contact with the modern vernaculars of India which developed out of a Prakrit form of the original Sanskrit, preserving a large number of words fully intact. Intensive study and the inevitable infiltration of concepts from Sanskrit literature have, in the second place, brought Sanskrit somewhat nearer to the English-speaking nations. While we are prepared to evaluate rightly these later acquisitions, scanty though they may be, the cognate words which, in the third place constitute the fastest link between English and Sanskrit, require a little more understanding of forms and phonetic changes to appreciate their nature and value fully.

The history of that stupendous endeavour to reach the Indies over a sea route had come to a close when some words from India made their way into the English vocabulary. Take, for instance, calico and chintz. Calico is the cotton cloth that the traders brought back to England from Calicut on the west coast of India, once a most important city in eastern trade, but with the advent of the Europeans eclipsed by Bombay and Calcutta. Chintz, likewise, is a cotton cloth having some sort of a pattern printed on it. In Sanskrit *citra* means spotted, and the English word is

taken over from its equivalent in Hindustani. The days of the East India Company are bound up with these importations, and the colourful era of Elizabeth's rule is immediately before our mental vision.

Ever since that time, this process has been going on and words of Eastern origin have been assimilated into English. They seemed so strange when the mercantile interests dominated all relations between India and Western countries—stranger by far than today. For, in the meantime, we have discovered that many of these terms go back to Sanskrit, an Indo-European tongue like English itself. Naturally they had to suffer many changes by passing through mouths speaking the modern Indian vernaculars. Some such words are the following:

loot (over Hindustani *lūt*) from the Sanskrit *lotra*, meaning booty.

nautch (over Hindustani and Marathi *nāc*) from Prakrit *naccha* and Sanskrit *nṛtya*, meaning dancing.

jungle (over Hindustani *jaṅgal*) from Sanskrit *jaṅgala*, meaning desert, waste land.

cowry (over Hindustani *kaurī*) from Sanskrit *kaparda*, meaning a shell.

rupee (over Hindustani *rupaiyā*) from Sanskrit *rūpya*, meaning handsome, which is then applied to wrought silver.

Other words again have stolen their way into the English vocabulary very indirectly, as

mandarin. Though denoting a governor of a province in China, this is a Portuguese word, derived over the Malay *mantri* from the Sanskrit *mantrin*.

palanquin, coming from Portuguese *palanquin* which, in turn, is ultimately derived from Sanskrit *paryāṅka*, after passing through intermediate forms in the Indian dialects.

The feeling is justified that the words just mentioned, though fully admitted into the English vocabulary, still preserve a tinge of foreign cultures. But this can hardly be said to be true of the selected words that are given below, which are fully assimilated. The process was one similar to that by which hundreds of words were taken over into English, that is, through the medium of Latin or one or the other of the Romance languages.

pepper=Anglo-Saxon *pipor*, Latin *piper*, Greek *πέπερι*, Sanskrit *pippali*.

ginger=Old French *gengibre*, Latin *zingiber*, Greek *ζιγγίβερις*, Sanskrit *śṛṅgavera*.

sugar=French *sucre*, Arabian *assokkar*, Persian *shakar*, Sanskrit *śarkarā*.

candy=French *sucre candi*, Italian *zucchero candi*, Sanskrit *khāṇḍava*.

lac=Persian *lak*, Sanskrit *lākṣā*.

sandal(wood)=French *sandal*, Latin *santalum*, Greek *σάνταλον*, Persian *sandal*, *chandal*, Sanskrit *candana*.

sulphur = Latin *sulphur*, Sanskrit *śulvāri*.

indigo = French *indigo*, Spanish *indico*, Latin *indicum*, Greek *ινδικόν*, Persian *hind*, Sanskrit *sindhu*, referring to the Indus from which the name of India is derived.

aniline = French *anil*, Spanish *añil*, Arabian *an-nīl*, Sanskrit *nīlī*, meaning the indigo plant.

brilliant = French *brillant*, from the verb *briller*, Italian *brillare*, meaning to sparkle like beryl, Sanskrit *vaidūrya*.

crimson = Old French *cramoisin*, Latin *carmesīnus*, Arabian *qirmizī*, Sanskrit *kṛmī*, that is, the cochineal insect.

Before and since India attained its independence, a number of practically unadulterated Sanskrit words have come to be generally understood by the intelligent English reader who has an interest in India's religions and philosophies as well as her social and political conditions. Here is a selected list of the best-known of these concepts:

Sanskrit	nirvana	avatar
Aryan	brahman	mantra
Veda	atman	yoga
Buddha	samsara	yogi(n)
mahatma	karma	pariah
svami	ananda	
rajah	ashrama	svaraj
maharajah	ahimsa	svastika
pundit (pandit)	Brahmin (Brahman)	

FUNDAMENTALS OF WRITTEN AND SPOKEN SANSKRIT

The study of Sanskrit has been pursued for some three thousand years, but it is only within recent times that European scholars have taken it up. It was the venerable Pāṇini and his school that gave form to an already highly developed language by fixing it grammatically and thus emphasizing even more its character as a polished and thoroughly aristocratic language. The very name suggests unmistakably these qualities: *samskr̥ta* means 'adorned', 'skilfully prepared'. It has never been in common use. Pandits, philosophers, kings—they were the only ones who cultivated it. The rest of the populace spoke other dialects in ancient days, such as Prakrits, as they speak today the various Indian vernaculars.

Much more than Latin, Sanskrit has served, and is still serving, as a means of communication between the learned in India. As a philosophic language it certainly has no equal and every cultured Indian respects it highly.

When Sanskrit became known to the English in the latter part of the 18th century the importance of

that language had not yet dawned on Western scholarship. But in the early part of the last century a tremendous impetus was derived from it in practically every branch of science. The study of language, religion, philosophy, drama and literature entered upon a new stage. In the archaic language of the Vedas one believed to have discovered the mother tongue of all Indo-European languages.

THE PRONUNCIATION OF SANSKRIT

Knowledge of the pronunciation of Sanskrit is essential to an understanding of the majority of the rules governing the numerous changes in sound and, consequently, in spelling, known as *samdhī*, or rules of euphonic combination. The student should not proceed until this whole section, which treats only of indispensable fundamentals, has been mastered. Difficulties later on are thus effectively eliminated at the start.

Below is given a list of the sounds of the Sanskrit letters as transcribed into English. The arrangement agrees with their sequence in the Sanskrit alphabet. It must be noted that the two-letter items are one sound and one symbol in Sanskrit. They should, therefore, be pronounced in quick succession to give them the quality of one sound. In this connection should be studied the paragraphs on transliteration and phonetic terms immediately following.

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[=means 'like', =- 'similar to the italicized letter or letters in']

<i>a</i> = but	<i>g</i> = good	<i>d</i> =- they
<i>ā</i> = father	<i>gh</i> =- Leghorn	<i>dh</i> =- Buddha
<i>i</i> = tin	<i>ñ</i> = encore	<i>n</i> = boon
<i>ī</i> = teeth	<i>c</i> = church	<i>p</i> = pat
<i>u</i> = bull	<i>ch</i> =- coachhorse	<i>ph</i> =- uphill
<i>ū</i> = rule	<i>j</i> = judge	<i>b</i> = bec
<i>r</i> =- sabre	<i>jh</i> = hedgehog	<i>bh</i> =- abhor
<i>ṛ</i> =- chagrin	<i>ñ</i> = pinch	<i>m</i> = man
<i>l</i> = able	<i>ṭ</i> =- cart	<i>y</i> =- you
<i>ḷ</i> (is rare)	<i>ṭh</i> =- carthorse	<i>r</i> = rib
<i>e</i> = prey	<i>ḍ</i> =- ardent	<i>l</i> = lip
<i>ai</i> = aisle	<i>ḍh</i> =- Fordham	<i>v</i> = van
<i>o</i> = go	<i>ṇ</i> =- friend	<i>ś</i> =- sure
<i>au</i> = cow	<i>t</i> = theatre	<i>ṣ</i> =- hush
<i>k</i> = kin	<i>th</i> = withheld	<i>s</i> =- sun
<i>kh</i> =- sinkhole		<i>h</i> =- hand

THE TRANSLITERATION OF SANSKRIT

The number of sounds which make the Sanskrit alphabet is greater than that of the English alphabet. For this reason recourse must be had to diacritical marks when these sounds are to be represented transliterated into Roman characters. The following are in general use by Sanskrit scholars today:

The *macron* [ˉ]. Over a vowel it makes that vowel long.

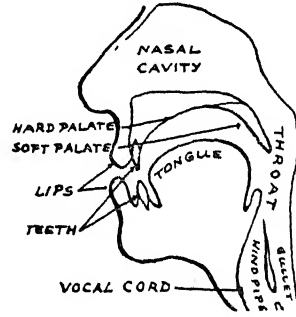
The *tilde* [˜] placed over the *n* indicates that that nasal belongs to the palatal series.

The *acute accent* ['] above *s* makes it palatal sibilant. A *dot* under a letter [.] changes that letter into a retroflex. With *h* it represents *visarga*. With *m* it represents *anusvāra*.

A *dot* over *n* puts that *n* into the guttural series.

DEFINITIONS OF PHONETIC TERMS

Articulate speech results from breath coming up through the wind-pipe, passing the vocal cord, entering the oral and nasal cavities and being variously obstructed. The kind of obstacle, together with the resonance produced, moulds the breath into well-defined sounds which, when meaningful, are called language.



A sound produced in the open throat has the quality of Sanskrit *a*.

When obstructed immediately on reaching the back of the tongue, the sound is said to be *guttural*. Examples are Sanskrit *k*, *kh*, *g*, *gh* and *ṅ*.

If the obstruction does not occur until the palate, we have the so-called *palatals*, which in Sanskrit are represented by the vowels *i*, *ī*, *e*, *ai*, the semi-vowel *y*, the mutes *c*, *ch*, *j*, *jh*, *ñ* and one sibilant, *ś*.

Should the obstruction fall still farther to the front of the oral cavity through the tip of the tongue touching the palate, in a retroflex manner, we call

the sound so produced *lingual*, or cerebral or retroflex. Examples are the Sanskrit *r*-vowels, the semivowel *r*, one sibilant, *ṣ*, and five mutes, *t*, *ṭh*, *d*, *ḍh* and *n*.

When arrested by the tongue at the point of the teeth, the sound is called *dental*, illustrated by Sanskrit *l*, both as vowel and semivowel, by the sibilant *s* and the mutes *t*, *ṭh*, *d*, *ḍh* and *n*.

One last obstruction remains, the lips, producing the lip-sounds or *labials*, to which belong the Sanskrit vowels *u*, *ū*, *o* and *au*, the semivowel *v* and the mutes *p*, *ph*, *b*, *bh* and *m*.

A simple breathing is the *aspirate h*.

Vowels, or vocals, are either short or long in Sanskrit, simple or compound.

Semivowels so-called because they sometimes assume the function of a vowel, sometimes of a consonant, just as the English *w* and *y*.

Sibilants are hissing sounds.

Mutes, so-called because in themselves they are incapable of producing an audible sound. They are always in conjunction with vowels. They are caused by the actual stoppage of the breath in the mouth at various points, the roof of the mouth, the teeth, the lips, etc. This stoppage may be very abrupt and harsh producing the hard or surd sounds of Sanskrit *k*, *c*, *ṭ*, *t* and *p*. If a breathing accompanies them, they are called aspirated surds, as *kh*, *ch*, *ṭh*, *th* and *ph*. If the stoppage is not so harsh and if there is voicing, the mutes are said to be soft or sonant, as *g*, *j*, *ḍ*, *d* and *b*. These also have an aspirated form, *gh*, *jh*, *ḍh*, *dh* and *bh*.

Nasals are five in number in Sanskrit. They belong to the mutes and are, in order, *ṇ*, *ṇ̄*, *ṇ̅*, *n*, *m*.

A PRACTICAL APPROACH TO THE DEVANĀGARĪ MODE OF WRITING AND THE SANSKRIT ALPHABET

Devanāgarī is a syllabic form of writing, that is, each letter represents one syllable. To illustrate: Where we use two letters, *h* and *a* to express in writing the idea of *ha*, the writer of Sanskrit employs only one letter or symbol for that sound, ह.

Vowels and diphthongs are syllables in themselves, as English 'I', for example. But consonants cannot stand by themselves, they need a vowel to make them audible. A *t* is 'mute.' If we wish to pronounce it, we say 'tee.' The consonants in Sanskrit all have an *a*-sound inherent in them. Hence, the symbol क is not simply *k*, but *ka*. The *a*, therefore, is not written. The other vowel-sounds, however, are specially indicated.

The order of letters in the English alphabet is replaced in Sanskrit by a natural or even logical arrangement of letters into groups or families. First come the vowels in two sections, the simple and the diphthongal, next the mutes which are divided into five classes, then the semivowels; after these, the sibilants and, finally, the aspirate.

All Sanskrit dictionaries follow this order. Therefore, it is necessary that the letters be learned in that order. Learning the sounds by *rote* has this advantage that we distinguish the groups clearly, master the

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Devanāgarī characters quickly and, most important of all, associate each letter with the class to which it belongs. This will be appreciated more fully later on.

In urging the learning of the Sanskrit alphabet by rote we also follow the Hindu method of teaching which has much to commend it in this case. The schematic arrangement given below will also be an aid to committing the alphabet to memory. Pause at the end of every line, and the fact that each represents a group of sounds belonging intimately together, will fix itself firmly in mind. When the sounds have been mastered, turn to page 21 on which are printed the Devanāgarī characters in the identical schematic arrangement. Repeat the alphabet while checking the Devanāgarī, and associate the symbols with their respective sounds.

a	ā	i	ī	u	ū
ṛ	ṝ	ḷ	ḹ		
e	ai	o	au		
ka	kha	ga	gha	ṇa	
ca	cha	ja	jha	ña	
ṭa	ṭha	ḍa	ḍha	ṇa	
ta	tha	da	dha	na	
pa	pha	ba	bha	ma	
ya	ra	la	va		
śa	ṣa	sa	ha		

THE DEVELOPMENT OF DEVANĀGARĪ

As far back as records will carry us, the spoken word was esteemed more highly in India than the written word. Writing, in India, is not so old as the time-honoured literature which was handed down orally, from father to son, from teacher to pupil, and fixed in memory. Poets were satisfied when the melody of their language lived on in the mouths of the people; philosophers were content when their ideas took root in the minds. Sanskrit is preeminently concerned with the euphony of its words—sufficient proof that an appreciation of its structure and function should be derived from its pronunciation rather than its written form.

We know that, commercially and legally, writing was known in India long before it was made use of by pandits and dramatists to perpetuate their learned discourses and literary productions. Nevertheless, in comparison with other oriental peoples, a definite script made its appearance late in India, that is, in the centuries immediately preceding the Christian era.

India of old knew many alphabets. One wrote from right to left, from left to right and also boustrophedonic. The two main types of writing are known as Brāhmī and Kharoṣṭhī. It is generally assumed that the forms of the letters of the alphabet, which have been adapted to Sanskrit, are of Semitic origin.

The mode of writing Sanskrit employed here is the Nāgarī or Devanāgarī, which has been evolved

out of the different forms of the Brāhmī. It is in common use now. The name Nāgarī, 'City Script', does not convey any certain meaning. The writing is traceable already in the rock-edicts of the renowned Buddhist king Aśoka, in the 3rd century B.C.

Different styles of type found in books printed in Devanāgarī at various presses might, at first sight, be puzzling to the beginner. But these styles bear the same relation to each other as Gothic, Old English and Roman in which English print is set up today. This divergence in Sanskrit is particularly noticeable in the first letter of the alphabet, of which three common forms are अ and ँ.

These 47 letters must be supplemented by the *visarga* (*h*), which stands for *s* and *r* under certain conditions, and the *anusvāra* (*m*). The symbol for *visarga* is: for *anusvāra* ँ and for nasalization is ँ, called *anunāsika*.

Note: All words and letters not English and not denoting proper names are in italics.

अ आ इ ई उ ऊ
ऋ ॠ ऌ ॡ
ए ऐ ओ औ
क ख ग घ ङ
च छ ज झ ञ
ट ठ ड ढ ण
त थ द ध न
प फ ब भ म
य र ल व
श ष स ह

WORDS AND THEIR ELEMENTS

Language is made up of words, words of syllables. Syllables are the ultimates of spoken language. The letters of the alphabet, as printed in the table on page 21, are primitive syllables. Some of these syllables are words, just as there are one-syllable words in English.

In all languages the vowel-sounds are commonly used as interjections and exclamations of joy, pain, surprise and other feelings. The same sound is often used to express different mental states; the intonation will leave no doubt about its correct interpretation. Compare the Sanskrit with the English:

आ (*ā*) and ओ (*o*) express wonder, surprise, compassion and remembrance.

आ (*ā*) expresses also pain, regret and assent.

ऋ (*ṛ*) indicates fright and accompanies the instinctive motions of repulsion.

It so happens that some of the consonant signs with their *a*-vowel implied not only represent syllables that may be used in the formation of words, but entire words. So, for instance,

च (ca) which is the very frequently occurring copula 'and'. It may also have the meaning of 'but' and 'indeed'.

ह (ha) is a particle meaning 'verily', 'indeed'.

How are words of a more complex character formed out of the primitive syllables of the Sanskrit alphabet?

1. By a combination of these primitive syllables which does not require any modification in sound or mode of writing.

Vowel-syllables and consonant-syllables:

अथ (atha) = now

इह (iha) = here

एव (eva) = quite; like; merely

Different consonant-syllables:

तव (tava) = of thee

यम (yama) = O Yama!

भव (bhava) = be! (singular)

2. By a combination of these primitive syllables which requires a modification in sound and mode of writing.

(a) If we wish to retain the bare consonant without the *a*-vowel that is inherent in it, we place a sign called *virāma* (pause) under it. By the *virāma*, क (ka) e.g. is changed to क् (k).

तत् (tat) = therefore, then

मनस् (manas) = mind

भगवन् (bhagavan) = O Sublime One!

(b) If we wish to substitute the inherent *a*-sound of the consonants by some other vowel, we can do so by using symbols different from those learned in the alphabet. The vowel-signs printed there are for use only at the beginning of words.

While the short *a* inheres in the consonant signs and therefore needs no special representation in the middle or at the end of a word, the long *a*, आ, must be indicated by a vertical stroke after the consonant-sign. For instance:

नाम	(<i>nāma</i>)	=	by name
राजन्	(<i>rājan</i>)	=	O king!
बाला	(<i>bālā</i>)	=	girl

The short and long *i*-s are indicated by a similar downstroke with a hook connecting it with the consonant sign *after* which the *i* is to be sounded. The downstroke occurs

in front of that consonant-sign when the *i* is short:

दिवा	(<i>divā</i>)	=	by day
इति	(<i>iti</i>)	=	so, thus
अपि	(<i>api</i>)	=	even; also

after that consonant-sign when the *i* is long.

अतीव	(<i>atīva</i>)	=	exceedingly
जीवात्	(<i>jīvāt</i>)	=	from the soul
शरीरम्	(<i>śarīram</i>)	=	body

The two *u*-sounds are represented by hooks below the letter after which they are to be pronounced. With र both *u*-symbols are more intimately joined:

The short *u* has the hook lying on its back:

बहु (*bahu*) = much

सुखम् (*sukham*) = pleasantly

रुचिः (*ruciḥ*) = light

The long *u* has the hook face down:

पूषसु (*pūṣasu*) = in the suns

कूपात् (*kūpāt*) = from the well

रूपम् (*rūpam*) = form

The little appendages characteristic of the *r*-vowels are simply dissociated from the rest of the letter and put under the consonant after which they are to be pronounced:

मातृभिस् (*mātr̥bhis*) = by the mothers

मातृणाम् (*mātr̥ṇām*) = of the mothers

The *l*-vowels are rarely met with, and never at the beginning of words. When following a consonant, they are somewhat reduced and written under that consonant, as

क्लृप् (*kl̥p*) = to be adapted

The diphthongal *e* is indicated by a slanting stroke above the letter after which it is to be pronounced, the *ai* by two such strokes:

तेन (*tena*) = therefore

येन (*yena*) = wherefore

दूरे (*dūre*) = far off

नीचैस् (*nīcais*) = below

देवैस् (*devais*) = through the gods

The composite vowels *o* and *au* are like the *e* or *ai* respectively, together with the sign for long *ā* (ॠ):

सोम (soma) = O Soma!

लोके (loke) = in the world

हेतौ (hetau) = by reason of

A table will show more graphically the vowel-symbols as they are written when not at the beginning of a word. The arrangement corresponds to that followed in the scheme on pages 13 and 14. The short *a* is omitted, because it inheres in the consonants.

□	ॠ	ॡ	ॢ	ॣ	।
◌॑	◌॒	◌॒	◌॒	◌॒	◌॒
◌॑	◌॑	ॠ	ॠ		

(c) If we wish to pronounce two or more consonants without any intervening vowel or vowels we show that in writing by combining their symbols into one.

The last consonant of such a combination retains the *a*-sound, provided it is not substituted by another vowel sound or has a *virāma* under it.

Consonant signs may be combined by placing them one below the other, or, one after the other. In

any case, the combination must be read from top to bottom and from left to right.

The majority of such combinations met with in print are too obvious to require comment. The only modification which the symbols receive in such cases are a reduction in size and the omission of the characteristic heavy downstroke which is retained only in the last letter of the combination. This may be illustrated by the following words in which two consonants occur together:

शब्दः	(śabdaḥ)	=	sound, word
आत्मन्	(ātman)	=	O soul!
देवस्य	(devasya)	=	of the god
द्व	(dva)	=	two
पञ्च	(pañca)	=	five
सप्त	(sapta)	=	seven

The only consonant signs that may, under certain conditions, change their appearance are क, ज, त, ध, र and श. To illustrate:

क+ष is written क्ष.

लक्षणं (lakṣaṇam) = mark

क may assume the form of क् in certain combinations, as with त.

शक्तिः (śaktiḥ) = power

ज+ञ is written ज्ञ.

ज्ञानं (jñānam) = knowledge

त + त is written त्त.

चित्तं (*cittam*) = thought

द+घ is written द्ध.

बुद्धः = Buddha

र assumes two entirely different forms, र and ॠ. The first form is used when र is the last letter of the combination, as in

अग्रे (*agre*) = in front

रुद्रः = Rudra

चक्रं also चक्रं (*cakra*) = wheel

पुत्रः (*putrah*) = son

The second form is used when र is the first letter of the combination, as in

मार्गः (*mārgah*) = path

अर्थः (*arthah*) = object

ऊर्णा (*ūrṇā*) = wool

श is very frequently written ष in combinations:

अश्वः (*aśvah*) = horse

श्रुतिः (*śrutih*) = ear, oral tradition

Thus far words have been chosen which show a combination of only two consonants. The same principles apply to the combination of three or more consonants. The following words are selected as examples with three, four and five consonants succeeding each other without intervening vowels.

स्त्री (*strī*) = woman

काङ्क्ष्य (*kāṅksya*)

कात्स्न्य (*kārtsnya*)

NUMBERS

Little doubt is entertained today regarding the Indian origin of our so-called Arabic numerals. When the Arabs conquered Spain in the 8th century, Europeans became acquainted through them with the numerical system that had travelled via the Muslim countries all the way from India.

Generally, we do not realize the importance of the theory underlying our numerical system, and it is well, therefore, to point to the old Roman method of writing the numbers. In order to write the figure eight, a Roman would place three digits (really the pictographs of three fingers) after a pictograph of the side-view of a hand with thumb on one side and fingers on the other, thus, VIII. The figure twelve would be a pictograph of two hands, plus two digits, XII. The Indians, however, assigned places to the numerals, so that in writing 429, for instance, the 4, by position, represents 400 or hundred times itself, the 2, represents 20 or 10 times itself, and the 9 represents itself.

The decimal system is believed to be an invention of Indian astronomers and mathematicians. The essential feature of it is the zero which was used in India in the 6th century A.D., but made its appearance in European literature only six centuries later.

As to the mode of writing the numerals, it is easy to see how some of the symbols must have evolved. For instance, the signs for 2 and 3 are simple strokes that have been cursively combined into one, while the sign for 4 may have been a cross, originally.

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The Sanskrit numerical signs, like the letters of the alphabet, are written in different styles. But if once the characteristic lines of a symbol are fixed in mind, it will not be difficult to recognize it in a perhaps more ornamental garb. On the following page are printed the English and the Sanskrit figures, with common variations in parenthesis, and the Sanskrit equivalents for the cardinals from 0 to 10.

0	शून्य	<i>śūnya</i>	० [०]
1	एक	<i>eka</i>	१ [१, १, १]
2	द्व (द्वि)	<i>dva (dvi)</i>	२ [२]
3	त्रि	<i>tri</i>	३ [३]
4	चतुर्	<i>catur</i>	४ [४]
5	पञ्च	<i>pañca</i>	५ [५, ५]
6	षष्	<i>ṣaṣ</i>	६ [६, ६]
7	सप्त	<i>sapta</i>	७ [७, ७]
8	अष्ट	<i>aṣṭa</i>	८ [८, ८, ८]
9	नव	<i>nava</i>	९ [९, ९, ९]
10	दश	<i>daśa</i>	१०

Higher figures are written the same way we write ours, e.g. 12,543 = १२५४३

The following signs must be specially remembered:

The apostrophe, *s avagraha*. It is used when an अ is omitted:

इति प्रथमोऽनुवाकः

iti prathamo 'nuvākaḥ

- after a syllable indicates that for the sake of brevity the end of a word is omitted:

पृ° for पृष्ठं (*pr̥stham*) = page

Note: The Sanskrit words occurring in this and other parts are to be committed to memory. In their aggregate they constitute a working vocabulary.

FIRST APPROACH TO SANSKRIT GRAMMAR

THOUGHT, when expressed in language, takes the form of sentences. The Sanskrit sentence may consist of only one word or of a series of words strung and held together internally by rules of grammar.

Outwardly, we recognize a sentence by the punctuation marks. A thought complete in itself is enclosed in single vertical strokes: ।. At the beginning of a paragraph the stroke is omitted. A pair of strokes: ॥ may also be used. They are regularly found enclosing titles, verse-numbers and the like. In poetry, these strokes are very frequent, the double one always finishing the verse or *śloka*.

In modern Sanskrit writing we also meet some of the western typographical marks.

On the following page are printed the first seven *śloka-s* of the *Hitopadeśa* or *Book of Good Counsel*. The *Hitopadeśa*, compiled by one Nārāyaṇa, is a well-known collection of tales which tradition ascribes to Viṣṇu Śarman. Read the Devanāgarī for practice, and consult the transliteration below only in case of doubt. The first *śloka* is an invocation, the others deal with the value of knowledge.

India possesses an extensive story literature which has as its purpose useful instruction in a pleasant form. The reader is given usually the moral of the story which he is to apply in his own life. Æsop's Fables and other celebrated collections of narratives and fairy-tales have their origin largely in Indian tales. To this whole group of literature belong, apart from the *Hitopadeśa*, the *Pañcatantra*, the *Kathōsarit-sāgara*, the *Vetālapañcaviṃśati* and others.

सिद्धिः साध्ये सतामस्तु प्रसादात् तस्य धूर्जटेः ।

जाह्नवीफेनलेखेव यन्मूर्ध्नि शशिनः कला ॥ १ ॥

श्रुतो हितोपदेशोऽयं पाटवं संस्कृतोक्तिषु ।

वाचां सर्वत्र वैचित्र्यं नीतिविद्यां ददाति च ॥ २ ॥

अजरामरवत् प्राज्ञो विद्यामर्थं च चिन्तयेत् ।

गृहीत इव केशेषु मृत्युना धर्ममाचरेत् ॥ ३ ॥

सर्वद्रव्येषु विद्यैव द्रव्यमाहुरनुत्तमम् ।

अहार्यत्वादनर्घ्यत्वादक्षयत्वान्च सर्वदा ॥ ४ ॥

सङ्गमयति विद्यैव नीचगापि नरं सरित् ।

समुद्रमिव दुर्धर्षं नृपं भाग्यमतः परम् ॥ ५ ॥

siddhiḥ sādhye satām astu prasādāt tasya dhūrjateḥ ।

jāhnavīphenalekheva yan mūrdhni śaśinaḥ kalā ॥ 1 ॥

śruto hitopadeśo 'yam pāṭavaṃ saṃskṛtloktiṣu ।

vācāṃ sarvatra vaicitryaṃ nītividyāṃ dadāti ca ॥ 2 ॥

ajarāmaravat prājño vidyām arthaṃ ca cintayet ।

grhīta iva keśeṣu mṛtyunā dharmam ācaret ॥ 3 ॥

sarvadravyeṣu vidyaiva dravyam āhur anuttamam ।

ahāryatvād anarghyatvād akṣayatvāc ca sarvadā ॥ 4 ॥

saṅgamayati vidyaiva nīcagāpi naraṃ sarit ।

samudram iva durdharṣaṃ nṛpaṃ bhāgyam atah param ॥ 5 ॥

विद्या ददाति विनयं विनयाद्याति पात्रताम् ।

पात्रत्वाद्धनमाप्नोति धनाद्धर्मं ततः सुखम् ॥ ६ ॥

विद्या शस्त्रं च शास्त्रं च द्वे विद्ये प्रतिपत्तये ।

आद्या हास्याय वृद्धत्वे द्वितीयाद्रियते सदा ॥ ७ ॥

vidyā dadāti vinayaṁ vinayād yāti pātratām ।

pātratvādhanaṁ āpnoti dhanād dharmaṁ tataḥ sukham ॥ 6 ॥

vidyā śāstraṁ ca śāstraṁ ca dve vidye pratipattaye ।

ādyā hāsyaaya vṛddhatve dvitīyādriyate sadā ॥ 7 ॥

For beginners in Sanskrit the words in Devanāgarī are usually separated. But it is a common practice in Sanskrit literature to join as many words as possible. In old classical inscriptions and medieval manuscripts words were run together for the sake of economy of space. In Sanskrit, the joining of words has a different significance and is due to considerations of euphony, and mode of writing vowels and consonants.

In the last-mentioned item there is discernible also the element of economy. Take the third word of *śloka* 1, सतामस्तु. It is a contraction in writing of सताम् and अस्तु. By utilizing the implied *a*-sound in म obviously a saving is effected. For if the *virāma* were placed under the *m* of *satām*, the *a* of *astu* would have to be written out, and instead of the short सतामस्तु we would have the longer सताम् अस्तु. Other cases may be consulted in line 1 of *śloka* 3 (विद्याम् अर्थ), and in line 2 of *śloka* 5 (भाग्यम् अतः).

Economy is also effected in regard to the other vowels. There is a case of *ā* (as well as *a*) in line 1

of *śloka* 4: *dravyam āhur anuttamam* is written briefly *द्रव्यमाहुरनु°* for *द्रव्यम् आहृन् अनुत्तमम्*. In line 2 of *śloka* 5 we have a case of *i*. For *समुद्रम् इव* we write briefly *समुद्रमिव*. Later, in *śloka* 31, we meet an example for the *u*: *पुरुषसिंहम् उपैति* is simply *पुरुषसिंहमुपैति*. In *śloka* 17 we find the same principle of economy applied in the case of the diphthongal *e*. For *वरम् एको* we have *वरमेको*. The same principle holds good in writing *ai*, *o* and *au*.

How can we tell which of those words that appear as if they were one, are really composed of two or more words? And if they are composite, where shall we separate them? Before we can answer these questions, it is necessary first to study the laws of euphony.

EUPHONY

(*Samdhi*)

Each vowel and consonant has a certain power and influence. It may be strong, it may be weak. Accordingly, it will either dominate an adjoining vowel or consonant, or it will succumb to its influence and modify itself. Like ones become one or maintain their individuality. Sometimes, the influence that one had upon another will come back like a boomerang and produce another change in the one that was originally stronger.

The student, at this stage, need not learn rules. He should, however, endeavour to fix in mind the reasons for certain changes. There are a few rules, indeed, that are artificial and may not be derived

directly from the organic laws of speech and those of esthetics.

A. VOWEL COMBINATIONS

Two vowels cannot remain standing together in a word or between two words because, generally speaking, a hiatus is avoided in Sanskrit. The flow of language is interrupted when we try to pronounce clearly two vowels in close succession. Therefore, one of the following methods must be employed to help us over the difficulty:

1. Fusing two vowels into one sound. Fusion takes place between vowels of the same kind:

$$\begin{array}{ll} a+a=\bar{a} & \bar{a}+\bar{a}=\bar{a} \\ i+i=\bar{i} & \bar{i}+\bar{i}=\bar{i} \\ u+u=\bar{u} & \bar{u}+\bar{u}=\bar{u} \\ r+r=\bar{r} & \end{array}$$

2. Forming a diphthong:

$$\begin{array}{lll} a+i=e & a+\bar{i}=e & \bar{a}+i=ai \\ a+u=o & a+\bar{u}=o & \bar{a}+u=au \\ a+e=ai & a+ai=ai & \bar{a}+e=ai \\ a+o=au & a+au=au & \bar{a}+ai=ai \\ & & \bar{a}+au=au \end{array}$$

3. Pronouncing one of the two vowels as a semi-vowel (*a* has no semi-vowel; it is therefore excluded from this rule). Before vowels of a different kind, *i*, *u*, *r* and *l* change into their semi-vowel:

i changes into its semi-vowel *y*

<i>u</i>	„	„	„	„	„	<i>v</i>
<i>ṛ</i>	„	„	„	„	„	<i>r</i>
<i>ḷ</i>	„	„	„	„	„	<i>l</i>

4. Developing an intermediate semi-vowel. Before another vowel, composite vowels break up into their components, changing the second member to its semi-vowel:

e consisting of *a+i* becomes *ay*

<i>ai</i>	„	„	<i>ā+i</i>	„	<i>āy</i>
<i>o</i>	„	„	<i>a+u</i>	„	<i>av</i>
<i>au</i>	„	„	<i>ā+u</i>	„	<i>āv</i>

Sometimes, the semi-vowel is dropped, leaving a hiatus.

5. Dropping the second vowel. An *a* is dropped after *e* and *o*. The *avagraha* is put in its place.

B. CONSONANT CHANGES

The pronunciation of two or more consonants without an intervening vowel may sometimes cause difficulties, depending on the class to which each belongs (see pp. 15-17 for definitions). Or, their pronunciation may run counter to esthetic principles. Therefore, various methods are used to overcome the difficulty and preserve the melodious quality of the language.

* One asterisk means that this rule holds good only within a word, or between the syllables of a single or compound word.

** Two asterisks indicate that the rule holds good between two words in a sentence.

1. Simplifying the sound. This applies to aspirated mutes. They are easily pronounced only before vowels, semi-vowels and nasals. Before any of the remaining classes of consonants they drop their aspiration and become simple surds and sonants. (Sometimes the lost aspiration reappears in the consonant that caused the loss.)

2. Adapting one sound to the other. Consonants are easily pronounced together when belonging to the same class. Therefore, one of the consonants may be transferred into the other's class. Thus:

Surds may become sonants before vowels, semi-vowels, nasals and sonants.

Dentals may become linguals:

t and *th* become *ṭ* and *ṭh* after a lingual.

n becomes *ṇ* if preceded by *ṣ*, *r* or *ṛ* and followed at the same time by a vowel or by *n*, *m*, *y* or *v* (exceptions).

s becomes *ṣ* before *ṭ* or *ṭh*;
after *r*.

Dentals may become palatals:

n becomes *ṇ̐* before *ś* (*ś* may then become *ch*);
before *j*;

after a palatal mute.

s becomes *ś* before *c* or *ch*.

3. Allowing a derived sound to revert to its original sound. Thus:

c reverts to one of the guttural series if followed by a mute or a sibilant. * and **

j may revert in a manner similar to *c*.

ś reverts to *k* before *s* (*s* then becomes *ṣ*).*

h may revert to one of the guttural series.

4. Identifying the sounds:

A mute may become a nasal before a nasal.

t becomes *ḷ* before *l*;

c before *c*;

j before *j*.

s becomes *ś* after *ś*;

ṣ after *ṣ*.

5. Moderating a harsh sound:

mutes are made sonant before *h*.**

mutes may be made sonant before a nasal.

n becomes *anusvāra* before a sibilant.*

m becomes a nasal of the same class as the mute that follows. * and **

m becomes *anusvāra* before a spirant; *

before *y*, *r*, *l* and *v*; **

before a sibilant; **

before *h*. **

6. Substituting another sound for one of the two conflicting consonants, in order to make them more harmonious:

k for *ś* before *s* (exceptions).*

c for *t* before *ch*;

before *ś* (*ś* may become *ch*).

t or *ḍ* for *ś* before *dh*, *bh* and the ending *su*; *
for *j*, which may follow *ś* in this.*

r for *s* before a vowel or sonant, except *r* (if not preceded by an *a*-sound).**

ṣ for *s* after *k*; *
after a vowel, except *a* (exceptions).

ṣ for *ś* before *t* and *th* (which become linguals).

ṣ for *j* which sometimes reacts like *ś*.

an aspirated sonant for *h*, occasionally.**

7. Repeating the consonant, thus making pronunciation more fluent:

A consonant is doubled after *r* (aspirates prefix their non-aspirate. Exceptions).

ch is doubled after a vowel (it may be written *cch*).

ṇ, *ṇ* and *n* are doubled if followed by a vowel and preceded by a short vowel.

8. Inserting another sound to make pronunciation smooth. Thus:

k is sometimes inserted between *ṇ* and a sibilant.

ṭ is sometimes inserted between *ṇ* and a sibilant.

t is sometimes inserted between a nasal and a sibilant.

ś is inserted between *n* and *c* (*n* afterwards becomes *anusvāra*).

s is inserted between *n* and *t* (*n* afterwards becomes *anusvāra*).

9. Dropping the sound that created the difficulty:

mutes may be dropped when in between a nasal and another mute.

h may be dropped, but not without some compensation.

G. TREATMENT OF FINAL SOUNDS

The last sound of a word which is not followed closely by another one, as at the end of a paragraph or the end of a line in poetry, likewise obeys euphonic laws.

1. Sounds that are never final:

\bar{r}	jh	y
\dot{l}	\tilde{n}	v
\dot{l}		

2. Permitted are only the following:

	k	\tilde{n}	
	\dot{l}	\tilde{n}	
all vowels	t	n	l
	p	m	

3. All others are modified:

kh, g, gh become k

c reverts to k

ch becomes \dot{t}

i becomes either k or \dot{t}

r becomes h

\acute{s} reverts to k or becomes \dot{t}

\S becomes \dot{t}

s becomes *ḥ*

h reverts to *k* or becomes *t*

D. TREATMENT OF SYLLABLES

1. The very common ending *as* becomes
o before *a* (the *a* then disappears);
before a sonant consonant;
a before any vowel except *a* (the hiatus remains).
2. The common ending *ās* becomes
ā before a vowel (the hiatus remains);
before a sonant consonant.

THE ROOTS OF THE SANSKRIT LANGUAGE

As a preliminary to a study of the grammatical forms, the student of Sanskrit should familiarize himself with the more important roots. There are nearly 2,000 of these primal sounds or roots (धातु) recognized by Indian grammarians, but knowledge of some 200 to 300 of them will go far.

The root is the germ, as it were, out of which the living forms of language grow. It is the nucleus which is surrounded by prefixes, suffixes, etc. and adapts itself externally as well as internally to the grammatical structure of language. The root is never found in composition of any kind, and, therefore, the English equivalent may be compared to a general idea which ramifies itself into many different specific meanings. For instance, the root *i* (√इ) represents the very broad idea of 'go', and not yet the verb 'to go'. But verb-forms, such as *eti*, *yanti*, *īmahe*, *āyam*, *īyur*, etc. are developments of the root *i*, which may be considered latent in all of these forms. Similarly, noun formations also are traceable to this root; witness *āyus* (life), *evaḥ* (a course), *ayanam* (a walk), *itih* (a plague) and so forth.

The following selection includes all common roots and a large number of others found in the *Bhagavad-gītā*. The Sanskrit is given in Roman letters, because the roots are thus immediately associated by the eye with their cognates in English. The matter in the third column is only suggestive and the derivations and affiliations should be consulted in a good English dictionary. At the same time these pointers will help in memorizing the Sanskrit.

As the lessons progress, the student should accustom himself to tracing each derivative, be it verb-form or noun-form, back to its proper root-form and meaning. In this way he will master a large vocabulary within a short time. Here, the student also has an opportunity of studying the Sanskrit dictionary arrangement.

SELECTED LIST OF ROOTS

ROOTS	MEANINGS	SUGGESTIONS FOR STUDY	VARIANTS
<i>aj</i>	drive	cf. ' agent '	
<i>añj</i>	smear, anoint	cf. ' unguent '	
<i>ad</i>	eat	cf. ' to eat '	
<i>an</i>	breathe	cf. ' animate '	
<i>arc</i>	honour, shine		<i>rc</i>
<i>arh</i>	deserve		
<i>as</i>	1. attain		<i>ams</i>
	2. eat		
<i>as</i>	1. be	cf. ' is '	
	2. throw		
<i>āp</i>	obtain	cf. ' optative '	
<i>ās</i>	sit		

ROOTS	MEANINGS	SUGGESTIONS FOR STUDY	VARIANTS
<i>i</i>	go	cf. 'itinerant'	<i>ī, ay</i>
<i>idh</i>	kindle	cf. 'edify'	<i>indh</i>
<i>iṣ</i>	seek, wish	cf. 'to ask'	<i>icch</i>
<i>ikṣ</i>	see	cf. 'ocular', 'eye'	
<i>īś</i>	be master	Īśa or Īśvara are names for the Supreme Being	
<i>īṣ</i>	move		<i>eṣ</i>
<i>ih</i>	be eager, long for		
<i>ukṣ</i>	sprinkle	cf. 'ox'	
<i>uc</i>	be suited		
<i>ud</i>	wet	cf. 'undulate'	<i>und</i>
<i>uṣ</i>	burn		
<i>ūh</i>	consider		
<i>ṛ</i>	send, rouse	cf. 'origin'	<i>ṛc</i>
<i>ṛj</i>	procure		<i>ṛñj, arj</i>
<i>ṛd</i>	agitate		<i>ard</i>
<i>ṛdh</i>	thrive		
<i>ṛṣ</i>	pierce, push	Rṣiḥ is a sage having divine power	
<i>kan</i>	be pleased, shine		<i>kā</i>
<i>kam</i>	love	Kāma, the Indian Cupid	
<i>kamp</i>	tremble		
<i>kal</i>	drive, produce	cf. 'bucolic'	
<i>kāṅkṣ</i>	desire		
<i>kāś</i>	appear		
<i>kup</i>	be angry, irritated	cf. 'cupidity'	
<i>kr</i>	make, do	derivative <i>karman</i>	<i>skṛ</i>
<i>kṛṣ</i>	plough		
<i>kṛp</i>	be adequate	derivative <i>kalpa</i>	
<i>krand</i>	cry		<i>kland</i>
<i>kram</i>	stride		
<i>krī</i>	buy		
<i>krīḍ</i>	play		
<i>krudh</i>	be angry		
<i>kruś</i>	cry out		
<i>klid</i>	be wet		
<i>kliś</i>	distress		
<i>kṣam</i>	endure		
<i>kṣar</i>	flow		

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ROOTS	MEANINGS	SUGGESTIONS FOR STUDY	VARIANTS
<i>kṣi</i>	1. possess 2. destroy		<i>kṣī</i>
<i>kṣip</i>	throw		
<i>khan</i>	dig		<i>khā</i>
<i>khād</i>	chew		
<i>khyā</i>	see; relate		
<i>gad</i>	say		
<i>gam</i>	go		<i>gach</i>
<i>gā</i>	1. go 2. sing	derivative Gītā	
<i>gup</i>	protect		
<i>guh</i>	hide		
<i>gr</i>	1. sing 2. swallow 3. wake	cf. 'gorge'	<i>gir, gil</i> <i>jāgr</i>
<i>grdh</i>	be greedy	cf. 'greed'	
<i>grath</i>	tie		<i>granth</i>
<i>gras</i>	devour		
<i>grah</i>	seize	cf. 'grab'	<i>grabh</i>
<i>glā</i>	be weary		
<i>ghaṭ</i>	strive		
<i>ghuṣ</i>	sound		
<i>ghrā</i>	smell		
<i>cakṣ</i>	see		
<i>car</i>	move		
<i>cal</i>	shake, move		
<i>ci</i>	1. gather 2. observe		
<i>cit</i>	perceive		
<i>cint</i>	think		
<i>ceṣṭ</i>	stir		
<i>cyu</i>	stir		
<i>chand</i>	please; wish		<i>chad</i>
<i>chid</i>	cut off	cf. 'schism'	
<i>jan</i>	give birth, be born	cf. 'genus', etc.	<i>jā</i>
<i>jap</i>	mutter		
<i>jabh</i>	chew up, crush		<i>jambh</i>
<i>ji</i>	conquer	Buddhist and Jaina wise men are called Jina-s	
<i>jīu</i>	live		

ROOTS	MEANINGS	SUGGESTIONS FOR STUDY	VARIANTS
<i>juṣ</i>	enjoy	cf. 'gusto'	
<i>ji</i>	waste away		<i>jur</i>
<i>jñā</i>	know	cf. 'gnostic'	
<i>jyā</i>	injure		<i>jī</i>
<i>jyut</i>	shine		
<i>jval</i>	burn, flare		
<i>takṣ</i>	fashion	cf. 'texture'	
<i>tan</i>	stretch	cf. 'extend', etc.	<i>tā</i>
<i>tap</i>	heat	cf. 'tepid'	
<i>tam</i>	faint	cf. 'temerity'	
<i>tark</i>	reason		
<i>tij</i>	be sharp		
<i>tul</i>	weigh	cf. 'tolerate'	
<i>tuṣ</i>	be content		
<i>trp</i>	be satisfied		
<i>trṣ</i>	be thirsty	cf. 'thirst'	
<i>tṛ</i>	pass	cf. prefix 'trans-'	<i>tir, tur</i>
<i>tyaj</i>	forsake		
<i>tvac</i>	cover		
<i>tvar</i>	hurry		
<i>damś</i>	bite	cf. 'tongs'	<i>daś</i>
<i>dakṣ</i>	be able		
<i>dabh</i>	harm, destroy		<i>dambh</i>
<i>dam</i>	control	cf. 'to tame'	
<i>day</i>	pity, share		
<i>das</i>	waste, decay	Dasyu is a Hindu who has lost caste	<i>dās</i>
<i>dah</i>	burn	cf. 'day'	
<i>dā</i>	give	cf. 'date' (time-point)	<i>dad</i>
<i>diś</i>	point	cf. 'dictate', 'diction'	
<i>dih</i>	smear	cf. 'dough'	
<i>diṣ</i>	shine		
<i>div</i>	play		
<i>duṣ</i>	spoil		
<i>duh</i>	milk, derive	cf. 'doughty'	
<i>dr</i>	pierce, split	cf. 'to tear'	
<i>drś</i>	see		
<i>dyut</i>	shine		
<i>dru</i>	run		
<i>dviṣ</i>	hate		

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ROOTS	MEANINGS	SUGGESTIONS FOR STUDY	VARIANTS
<i>dham</i>	blow		
<i>dhā</i>	1. put, place 2. suck	cf. 'theme'	<i>dhmā</i> <i>dadh</i>
<i>dhī</i>	think		<i>dīdhī</i>
<i>dhṛ</i>	hold, support	derivative <i>dharman</i>	
<i>dhṛs</i>	dare	cf. 'to dare'	
<i>dhya</i>	meditate		
<i>naṭ</i>	dance, play		
<i>nand</i>	rejoice, be glad		
<i>nabh</i>	burst	cf. 'nebula'	
<i>nam</i>	bend, bow		
<i>naś</i>	be lost, perish	cf. 'necromancy'	
<i>nind</i>	revile, blame		<i>nīd</i>
<i>nī</i>	lead		
<i>nud</i>	push		
<i>nṛt</i>	dance		
<i>pac</i>	cook		
<i>paṭh</i>	read		
<i>pat</i>	fly, fall	cf. 'feather'	
<i>pad</i>	go	cf. 'pedestrian', 'foot'	
<i>paś</i>	see	cf. 'spy'	<i>spas</i>
<i>pā</i>	1. drink 2. protect	cf. 'pabulum' cf. 'paternal', 'father'	
<i>puṣ</i>	thrive		
<i>pū</i>	cleanse	cf. 'pure'	
<i>pūj</i>	reverence		
<i>pūy</i>	stink	cf. 'pus'	
<i>pr</i>	1. fill 2. pass	cf. 'fare'	<i>prn, pūr</i>
<i>prach</i>	ask	cf. 'precarious', 'pray'	
<i>prath</i>	spread		
<i>pri</i>	please	cf. 'friend'	
<i>plu</i>	float		
<i>phal</i>	1. burst 2. fruit		
<i>bandh</i>	bind	cf. 'to bind'	
<i>budh</i>	wake; know	Buddha, the Awakened One	
<i>bṛh</i>	make great	Brahman, the Supreme Reality	

ROOTS	MEANINGS	SUGGESTIONS FOR STUDY	VARIANTS
<i>brū</i>	say, speak	Bhakti (devotion) cf. 'phase', 'phantom' cf. 'bare' <i>Bhikṣu</i> is a mendicant cf. 'to bite' cf. 'fiend'	
<i>bhakṣ</i>	partake of		
<i>bhaj</i>	divide, share		
<i>bhas</i>	devour		
<i>bhā</i>	shine		
<i>bhāṣ</i>	speak		
<i>bhās</i>	shine		
<i>bhikṣ</i>	beg		
<i>bhid</i>	split		
<i>bhī</i>	fear		
<i>bhuj</i>	enjoy, eat	cf. 'to be' cf. 'to bear', 'birth'	<i>bhīṣ</i>
<i>bhū</i>	be, become		
<i>bhṛ</i>	bear		
<i>bhram</i>	wander		
<i>mad</i>	delight		<i>mand</i>
<i>man</i>	think		
<i>mah</i>	be great, liberal		<i>manh</i>
<i>mā</i>	measure		
<i>mārg</i>	chase		
<i>muc</i>	liberate		<i>mokṣ</i>
<i>mud</i>	be merry	<i>mokṣa</i> , i.e. liberation cf. 'murder' cf. 'melt' cf. Yajur [veda]	
<i>muh</i>	be foolish		
<i>mūrch</i>	thicken		<i>mūr</i>
<i>mṛ</i>	die		
<i>mṛd</i>	rub, crush		<i>mrad</i>
<i>yaj</i>	offer		
<i>yat</i>	strive		
<i>yam</i>	restrain		<i>yach</i>
<i>yā</i>	go		
<i>yu</i>	unite		
<i>yuj</i>	join	cf. 'yoke' and Yoga	
<i>yudh</i>	fight		
<i>rakṣ</i>	protect		
<i>raj</i>	colour		<i>rañj</i>
<i>rabh</i>	clasp		<i>rambh</i>
<i>ram</i>	delight		
<i>rah</i>	desert, quit		
<i>rāj</i>	be kingly		
<i>ruc</i>	shine		
		derivative, <i>rājan</i> cf. 'lucid'	

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ROOTS	MEANINGS	SUGGESTIONS FOR STUDY	VARIANTS
<i>ruj</i>	break		
<i>rud</i>	weep		
<i>rudh</i>	obstruct		
<i>ruh</i>	ascend, grow		
<i>lakṣ</i>	mark		
<i>labh</i>	take, obtain		
<i>lal</i>	sport		
<i>lip</i>	smear	cf. 'synaloepha'	<i>limp</i>
<i>lih</i>	lick	cf. 'to lick'	
<i>lī</i>	cling		
<i>lup</i>	break		
<i>lubh</i>	be covetous	cf. 'love'	
<i>lok</i>	look		(<i>loc</i>)
<i>vakṣ</i>	increase	cf. 'to wax'	<i>ukṣ</i>
<i>vac</i>	speak	cf. 'voice'	
<i>vad</i>	speak	cf. 'ode'	
<i>vadh</i>	slay		<i>badh</i>
<i>van</i>	win	cf. 'to win'	<i>vā</i>
<i>vaś</i>	be eager		
<i>vas</i>	1. shine 2. clothe 3. dwell	cf. 'East'	<i>uṣ, uch</i>
<i>vah</i>	carry, bear	cf. 'was'	
<i>vā</i>	1. blow 2. weave	cf. 'vehicle', 'weigh'	
<i>vic</i>	separate	cf. 'wind'	
<i>vid</i>	know		<i>vi, u</i>
<i>viś</i>	enter	cf. 'wit'	
<i>viṣ</i>	pervade	cf. 'vicinity'	
<i>vṛ</i>	1. cover 2. choose	Viṣṇu cf. 'wool' and Varuṇa	
<i>vṛj</i>	twist	cf. 'warp'	
<i>vṛt</i>	turn	cf. 'vertigo', 'verse'	
<i>vṛdh</i>	grow		
<i>vṛṣ</i>	rain		
<i>vyath</i>	waver		
<i>vyadh</i>	pierce		<i>vidh</i>
<i>vraj</i>	proceed		
<i>śams</i>	praise		
<i>śak</i>	be able		

ROOTS	MEANINGS	SUGGESTIONS FOR STUDY	VARIANTS
<i>śaik</i>	doubt		
<i>śam</i>	1. be calm 2. labour		<i>śim</i>
<i>śās</i>	order, instruct	<i>Śāstram</i> is a book of instruction	<i>śiṣ</i>
<i>śiṣ</i>	leave		
<i>śī</i>	lie, rest	cf. 'cemetery'	
<i>śuc</i>	gleam: mourn		
<i>śudh</i>	purify		<i>śundh</i>
<i>śubh</i>	beautify		<i>śumbh</i>
<i>śuṣ</i>	dry	cf. 'sear' or 'sere'	
<i>śū</i>	swell		<i>śvā, śvi</i>
<i>śṛ</i>	crush		
<i>(ś)cand</i>	shine		<i>cand</i>
<i>śrā</i>	boil		<i>śrī, śṛ</i>
<i>śri</i>	resort		<i>śṛ</i>
<i>śrī</i>	mix		<i>śṛ</i>
<i>śru</i>	hear	<i>Śrutih</i> , the sacred lore	
<i>śvas</i>	breathe, blow		<i>śuṣ</i>
<i>śvit</i>	be bright	cf. 'white'	
<i>saj</i>	cling to	cf. 'sumpter' (obsolete, a pack or burden)	<i>sañj</i>
<i>sad</i>	sit	cf. 'sedentary', 'to sit'	
<i>sah</i>	endure		
<i>sādh</i>	accomplish	<i>Sādhu</i> , a saint	<i>sadh</i>
<i>sidh</i>	1. repel 2. fulfil		
<i>su</i>	press out	derivative Soma	
<i>sū</i>	generate		<i>su</i>
<i>sṛ</i>	flow	cf. 'serum'	
<i>sṛj</i>	emit		
<i>sṛp</i>	creep	cf. 'serpent'	
<i>sev</i>	attend upon		
<i>skand</i>	leap, go	cf. 'scandal'	
<i>stan</i>	thunder		
<i>stu</i>	praise		
<i>str</i>	strew	cf. 'to strew', 'straw'	
<i>sthā</i>	stand	cf. 'to stand'	
<i>snā</i>	bathe	cf. Naiad	
<i>snih</i>	be sticky		

ROOTS	MEANINGS	SUGGESTIONS FOR STUDY	VARIANTS
<i>spand</i>	quiver		
<i>spṛś</i>	touch		
<i>spṛh</i>	be eager		
<i>sph(r)ar</i>	throb	cf. 'to spar', 'to spurn'	{ <i>sphar</i> <i>sphur</i> <i>sphuṛ</i>
<i>smi</i>	smile	cf. 'to smile'	
<i>smṛ</i>	remember		
<i>syand</i>	flow, move on		<i>syad</i>
<i>sraṁs</i>	fall		<i>sras</i>
<i>sru</i>	flow	cf. 'stream'	
<i>svad</i>	sweeten	cf. 'sweet'	<i>svād</i>
<i>svap</i>	sleep	cf. 'soporific'	
<i>svar</i>	sound	cf. 'to swear', 'swarm'	
<i>svīd</i>	sweat	cf. 'to sweat'	
<i>han</i>	smite, kill		
<i>has</i>	laugh		
<i>hā</i>	leave		
<i>hi</i>	impel		
<i>hiṁs</i>	injure	derivative [a] <i>hiṁsā</i>	
<i>hu</i>	sacrifice		
<i>hū (hve)</i>	call		<i>nvā</i>
<i>hṛ</i>	take, seize		
<i>hṛṣ</i>	be glad, be excited		
<i>hṛī</i>	be ashamed		
<i>hlād</i>	be glad, refresh		

THE STEMS IN SANSKRIT

THE richness of the Sanskrit language is conditioned by the development of the roots. As parts of spoken sentences they must adapt themselves to the ideas that are to be conveyed. They must, for instance, clearly distinguish between the doer, the sufferer and the action. This is accomplished by inflection, which is the modification and expansion of the root so that it will reveal the proper relationships between persons, things and events in any given situation.

Now, living speech is not a mechanical process; it is akin to all living forms. Hence, inflection does not consist merely in adding proper endings to the root. The root must be made pliable; it must be capable of adapting itself to receiving the determinations grammar requires. When it is thus ready we speak of it as stem.

Stems may be divided into two groups: 1. Those in which the stem coincides with the root. This requires no comment. 2. Those in which the stem represents a modification of the root. This modification may be of one of the following varieties or of two or more of these combined. (Some of the changes

listed here may not solely occur in roots, but also in stems, endings, etc. On the whole they are akin to the laws of euphony. The section on guṇation is especially important and should be thoroughly understood).

A. DIMINUTIVE CHANGES

1. *Samprasāraṇam*:

<i>ar</i>	and	<i>ra</i>	may	become	<i>r</i>
<i>ya</i>			„	„	<i>i</i>
<i>va</i>			„	„	<i>u</i>

2. Weakening:

\bar{a}	may become	$\begin{cases} a \\ i \text{ or } \bar{i} \\ e \text{ or } ai \end{cases}$
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3. Loss. A radical \bar{a} may sometimes be lost.

B. EXPANSIVE CHANGES

1. Lengthening of vowels:

<i>i</i>	may	become	\bar{i}
<i>u</i>	may	become	\bar{u}

2. Guṇation. There are two degrees of guṇation. The first is *guṇa*, the second *vṛddhi*. The process in *guṇa* consists in prefixing an *a* to the plain vowel which then melts together with it according to the rules of vowel combination. In *vṛddhi* this repeats itself, an *a* being prefixed to the vowel formed by

guṇa, thus producing a cumulative effect. N. B.: 'a is its own *guṇa*'.

The <i>guṇa</i> of			The <i>vrddhi</i> of		
<i>a</i>	is	<i>a</i>	<i>a</i>	is	<i>ā</i>
(<i>ā</i>	is	<i>ā</i>)	<i>ā</i>	is	<i>ā</i>
<i>i</i>	is	<i>e</i>	<i>i</i>	is	<i>ai</i>
<i>ī</i>	is	<i>e</i>	<i>ī</i>	is	<i>ai</i>
<i>u</i>	is	<i>o</i>	<i>u</i>	is	<i>au</i>
<i>ū</i>	is	<i>o</i>	<i>ū</i>	is	<i>au</i>
<i>ṛ</i>	is	<i>ar</i>	<i>ṛ</i>	is	<i>ār</i>
<i>ḷ</i>	is	<i>al</i>	(<i>ḷ</i>	is	<i>āl</i>)

A peculiar form of strengthening is sometimes undergone by *ṛ* in addition to its change to *ar* and *ār*:

$$\text{\textit{ṛ} may become} \begin{cases} \text{\textit{ra} or \textit{rā}} \\ \text{\textit{ir} or \textit{īr}} \\ \text{\textit{ur} or \textit{ūr}} \end{cases}$$

3. Nasal increment. Any nasal or *anusvāra* may be inserted between vowel and consonant.

4. Reduplication. Some stems are formed by repeating the root with more or less variation.

5. Inserting a short union-vowel, commonly an *i*, also *y*.

6. Extending the root variously by adding whole syllables, or merely letters.

Knowing *how* stems may be formed, we can now proceed and investigate *what* stems can be formed out of the roots given in the Selected List (pp. 44-52)

and a few additional ones that are akin to them. Thus we take the second step toward word building. What follows involves in particular the principles of euphony—which should be reviewed—and those of gunation. The student has an opportunity to fix the meanings of the roots more firmly in mind, pausing at every stem adduced as example.

VERB-STEMS

Out of every root suitable for conjugation are commonly formed several stems which we divide into four groups, according to the time they suggest in which the action takes place:

- | | |
|----------------|---------------|
| A. The present | C. The aorist |
| B. The perfect | D. The future |

A. PRESENT-STEMS

There are ten methods whose technique the student must comprehend. Each class that is formed has a class-sign and often has a peculiar way of treating the root. The classes are named after a typical root, and we follow the order given to them by the Indian grammarians. Root and class-sign are clearly marked off by hyphens. A root may belong to two or more classes. Where the original form of the root is not given, it should be restored and the change analyzed. The stems have no meaning as such in speech. They become meaningful as soon as the endings are added. Then we take the third

step in word-building and see the roots emerge as parts of speech.

1. *bhū*-CLASS: ROOT IS GUṆATED AND APPENDS *a*.

Stems so formed from roots with *a*-vowels. N. B.: *a* is its own *guṇa*. Hence: *aj-a* from \sqrt{aj} , *an-a* from \sqrt{an} ; likewise *arc-a*, *arh-a*, *ās-a*, *kamp-a*, *kāṅkṣ-a*, *kāś-a*, *krand-a*, *kram-a*, *kṣam-a*, *kṣar-a*, *khan-a*, *khād-a*, *gad-a*, *gam-a*, *gras-a*, *ghaṭ-a*, *cakṣ-a*, *car-a*, *cal-a*, *chand-a*, *jan-a*, *jap-a*, *jval-a*, *takṣ-a*, *tap-a*, *tyaj-a*, *tvar-a*, *daṁś-a*, *dakṣ-a*, *dabh-a*, *day-a*, *dah-a*, *dham-a*, *naṭ-a*, *nand-a*, *nabh-a*, *nam-a*, *naś-a* (vedic), *pac-a*, *paṭh-a*, *pat-a*, *prath-a*, *phal-a*, *bandh-a*, *bhakṣ-a*, *bhacj-a*, *bhāṣ-a*, *bhās-a*, *bhram-a*, *mad-a*, *mārg-a*, *yaj-a*, *yat-a*, *yam-a*, *rakṣ-a*, *rabh-a*, *ram-a*, *rah-a*, *rāj-a*, *lakṣ-a*, *labh-a*, *lal-a*, *vad-a*, *van-a*, *vaś-a*, *vas-a*, *vah-a*, *vyath-a*, *vraj-a*, *śaṁs-a*, *śaṅk-a*, *śam-a*, *śas-a*, *saj-a*, *sah-a*, *sādh-a*, *skand-a*, *stan-a*, *spand-a*, *syand-a*, *sraṁs-a*, *svad-a*, *svap-a*, *svar-a*, *han-a* (vedic), *has-a*, *hlād-a*.

Stems from roots with *u*-vowels, whose *guṇa* is *o*: *cṣ-a* from $\sqrt{uṣ}$, *kroś-a* from $\sqrt{kruś}$; likewise, *gop-a*, *ghoṣ-a*, *jyot-a*, *dyot-a*, *bodh-a*, *mod-a*, *yodh-a* (vedic), *roc-a*, *rod-a* (vedic), *rodh-a*, *roh-a*, *lobh-a*, *śoc-a*, *śobh-a*. The *o* resolves into *a+u* when followed by a dissimilar vowel, in this case *a*, the *u* becoming *v* (cf. page 37, under A4). Hence: *cyav-a* from \sqrt{cyu} , *drav-a* from \sqrt{dru} , *pav-a* from $\sqrt{pū}$; likewise *plav-a*, *bhav-a*, *sav-a*, *stav-a*, *srav-a*.

Stems from roots with *i*-vowels whose *guṇa* is *e*: *eṣ-a* from $\sqrt{iṣ}$, *cet-a* from \sqrt{cit} ; likewise, *tej-a*, *ved-a*, *veṣ-a*, *śeṣ-a*, *sedh-a*, *sved-a*. The *e* resolves into *a+i*, the *i* becoming *y* when followed by a dissimilar vowel (cf. page 37,

under A4). Hence *ay-a* from \sqrt{i} , *kṣay-a* from $\sqrt{kṣi}$; likewise, *cay-a*, *jay-a*, *nay-a*, *bhay-a* (vedic), *lay-a*, *śay-a* (vedic), *śray-a*, *smay-a*.

Stems from roots with a *r*-vowel whose *guṇa* is *ar*: *arj-a* from \sqrt{rj} , *ard-a* from \sqrt{rd} ; likewise *arṣ-a*, *kar-a* (vedic), *karṣ-a*, *jar-a*, *tar-a*, *tarṣ-a*, *dhar-a*, *dharṣ-a*, *bhar-a*, *mar-a* (vedic), *var-a*, *vart-a*, *vardh-a*, *varṣ-a*, *sar-a*, *sarj-a*, *sarp-a*, *smar-a*, *har-a*, *harṣ-a*.

Stem from a root with a *ḷ*-vowel whose *guṇa* is *al*: *kalṣ-a* from $\sqrt{kḷṣ}$.

Stems from roots in which *guṇa* does not take place. RULE: *Guṇa* is commonly waived in syllables that are long and heavy and end in a consonant (*vrddhi*, however, may occur). Accordingly the root remains unchanged in *īkṣ-a* from $\sqrt{īkṣ}$, and in *īś-a*, *iṣ-a*, *īh-a*, *krīḍ-a*, *ceṣṭ-a*, *jīv-a*, *nind-a*, *pūy-a*, *bhikṣ-a*, *mūrch-a*, *lok-a*, *sev-a*, *hims-a*.

Stems from roots having a weak and a strong form. The stronger form takes the class-sign *a* and *guṇa* does not appear (see 4th column in Selected List of Roots): *gach-a* from \sqrt{gach} , *dās-a* from $\sqrt{dās}$, *dad-a* from \sqrt{dad} , *dadh-a* from \sqrt{dadh} , *maṁh-a* from $\sqrt{maṁh}$, *śundh-a* from $\sqrt{śundh}$.

Stems whose roots simply lengthen their vowel: *gūh-a* from \sqrt{guh} always, *krām-a* from \sqrt{kram} sometimes.

Stems from a reduplicated root (see *hu*-class below): *jighr-a* from $\sqrt{ghrā}$, *pib-a* from $\sqrt{pā}$, *tiṣṭh-a* from $\sqrt{sthā}$, *jah-a* from $\sqrt{hā}$.

Stems irregularly or peculiarly formed: *ukṣ-a* from $\sqrt{vakṣ}$ or *ukṣ*, *oh-a* (vedic) from $\sqrt{ūh}$, *grhṇ-a* from

\sqrt{grah} , *bṛmh-a* from $\sqrt{bṛh}$, *śvay-a* from $\sqrt{śū}$ or *śvi*,
sīd-a from \sqrt{sad} , *hinu-a* (vedic) from \sqrt{hi} .

Stems formed of slightly modified roots: *tar* from $\sqrt{tṛ}$, *śundh* from $\sqrt{śudh}$, *dham* from *dhmā*.

2. *ad*-CLASS: ROOT IS IDENTICAL WITH THE STEM

Stems that coincide with their roots: *ad*, *an*, *as*,
ās, *i*, *īś*, *khyā*, *ghrā*, *cakṣ*, *dā*, *dih*, *duh*, *dvīṣ*, *pā*, *brū*, *bhā*,
mā, *yā*, *yu*, *rud*, *līh*, *vac*, *vaś*, *vas*, *vā*, *vid*, *śās*, *śī*, *śvas*,
sū, *stu*, *snā*, *svap*, *han*.

3. *hu*-CLASS: ROOT IS REDUPLICATED

Stems regularly reduplicated by prefixing to the root the first consonant and vowel of that root: *dī-diś* from $\sqrt{diś}$, *ma-mad* from \sqrt{mad} , *ma-man* from \sqrt{man} , *va-vaś* from $\sqrt{vaś}$, *vi-vic* from \sqrt{vic} , *vi-vīṣ* from $\sqrt{viṣ}$, *su-su* from \sqrt{su} (Vedic).

Stems from roots beginning with an aspirated mute. The mute is repeated without the aspiration: *da-dhā* from $\sqrt{dhā}$, *ba-bhas* from \sqrt{bhas} , *dī-dhī* from $\sqrt{dhī}$.

Stems formed by shortening the long vowel of the root in the repeated syllable: *da-dā* from $\sqrt{dā}$, *bī-bhī* from $\sqrt{bhī}$.

Stems in whose repeated syllable a radical *a* or *ā* is weakened to *i*: *pī-pā* from $\sqrt{pā}$ (vedic), *mī-mā* from $\sqrt{mā}$, *vi-vac* from \sqrt{vac} (Vedic), *vi-vaś* from $\sqrt{vaś}$.

Stems in whose repeated syllable a radical *r* changes to *i*: *tī-tṛ* (Vedic) from $\sqrt{tṛ}$, *pī-pr* from \sqrt{pr} , *bī-bhr* from \sqrt{bhr} , *sī-sṛ* from $\sqrt{sṛ}$.

Stems whose root-consonant is substituted by another in the repeated syllable: *ja-hā* and *jī-hī* from $\sqrt{hā}$, *jī-gā* from $\sqrt{gā}$, *jī-ghrā* from $\sqrt{ghrā}$, *jī-hṛ* from $\sqrt{hṛ}$, *jī-hrī* from \sqrt{hri} , *ju-hu* from \sqrt{hu} , *ju-liū* from $\sqrt{hū}$.

Stems formed by irregular reduplication: *iyar* from \sqrt{r} , *ciki* from \sqrt{ci} , *vavṛt* from \sqrt{vrt} .

4. *div*-CLASS: ROOT APPENDS *ya*.

Stems so formed without radical changes: *as-ya* from \sqrt{as} , *iṣ-ya* from $\sqrt{iṣ}$; likewise, *uc-ya*, *ṛj-ya*, *rdh-ya*, *kup-ya*, *krudh-ya*, *klīd-ya*, *klīś-ya*, *gā-ya*, *grdh-ya*, *glā-ya*, *ghuṣ-ya*, *tap-ya*, *tuṣ-ya*, *trp-ya*, *trṣ-ya*, *das-ya*, *dā-ya*, *dīp-ya*, *div-ya*, *dus-ya*, *druh-ya*, *dhyā-ya*, *naś-ya*, *nrt-ya*, *pad-ya*, *puṣ-ya*, *pri-ya*, *budh-ya*, *man-ya*, *muh-ya*, *yudh-ya*, *raj-ya*, *lī-ya*, *lubh-ya*, *vā-ya*, *śuc-ya*, *śudh-ya*, *śuṣ-ya*, *sah-ya*, *sidh-ya*, *sū-ya*, *snih-ya*, *svīd-ya*, *hrṣ-ya*.

Stems from roots ending in *m* which lengthen the radical vowel: *kṣām-ya* from $\sqrt{kṣam}$, *tām-ya* from \sqrt{tam} , *dām-ya* from \sqrt{dam} , *bhrām-ya* from \sqrt{bhram} , *śām-ya* from $\sqrt{śam}$. Similarly *mād-ya* from \sqrt{mad} .

Stems from roots with a *r*-vowel: *jūr-ya* and *jūr-ya* from $\sqrt{jṛ}$, *tīr-ya* and *tūr-ya* from $\sqrt{tṛ}$, *śīr-ya* from $\sqrt{śṛ}$.

Stems of other formations: *īya* from \sqrt{i} , *kṣī-ya* from $\sqrt{kṣi}$, *jī-ya* from $\sqrt{jyā}$, *va-ya* from $\sqrt{vā}$ or *vi*.

5. *su*-CLASS: ROOT APPENDS *nu*.

Stems: *aś-nu* from $\sqrt{aś}$, *āp-nu* from $\sqrt{āp}$; likewise, *r-nu*, *rdh-nu*, *kr-nu*, *kṣi-nu*, *ci-nu*, *takṣ-nu*, *trp-nu*, *dabh-nu*, *dhrṣ-nu*, *pṛ-nu*, *vṛ-nu*, *śak-nu*, *śṛ-nu*, *su-nu*, *str-nu*, and *hi-nu*.

The *u* of the class-sign often becomes *guṇa*, so that we have *aśno*, *āpno*, *ṛṇo*, etc.

6. *tud*-CLASS: ROOT APPENDS AN (ACCENTED) *á*.

Stems so formed: *an-a* from \sqrt{an} , *iṣ-a* (*icch-a*) from $\sqrt{iṣ}$; likewise *ukṣ-a*, *ṛd-a*, *ṛṣ-a*, *kṛṣ-a*, *kṣip-a*, *juṣ-a*, *tud-a* from \sqrt{tud} (Engl. 'push'), *diś-a*, *duh-a*, *nud-a*, *bṛh-a*, *muc-a* (*muñc-a*), *ruj-a*, *vid-a* (*vind-a*), *viś-a*, *vṛṣ-a* (*varṣ-a*), *srj-a*, *spṛś-a*.

Stems from roots whose *i* becomes *iy*, as *kṣiy-a* from $\sqrt{kṣi}$, and whose *u* becomes *uv*, as *bruv-a* from $\sqrt{brū}$ (*ad*-class), *yuv-a* (*vedic*) from \sqrt{yu} , *suv-a* from $\sqrt{sū}$, *stuv-a* from \sqrt{stu} (*ad*-class), *huv-a* (*vedic*) from $\sqrt{hū}$ (*hve*, *bhū*-class).

Stems whose root is strengthened by a nasal: *tṛmp-a* (*vedic*) from $\sqrt{tṛp}$, *muñc-a* from \sqrt{muc} , *limp-a* from \sqrt{lip} , *lump-a* from \sqrt{lup} , *śumbh-a* from $\sqrt{śubh}$.

Stems of roots with *ṛ*-vowel: *gir-a* and *gil-a* from $\sqrt{gṛ}$, *tir-a* and *tur-a* (*vedic*) from $\sqrt{tṛ}$.

Stems variously formed (cf. variants in the Selected List of Roots, pp. 44-52): *arch-a*, *ṛch-a*, and *ra* from \sqrt{r} (*bhū*- *hu*- and *su*-class), *ṛñj-a* from $\sqrt{ṛñj}$, *prṇ-a* from \sqrt{pr} (*su*-class), *sphur-a* from *sphur*, *pṛch-a* from \sqrt{prach} ; *ich-a* from $\sqrt{iṣ}$, *ukṣ-a* from \sqrt{vak} (*bhū*-class), *uch-a* and *uṣ* from \sqrt{vas} (*vedic*), *und-a* from \sqrt{ud} (*vedic*), *uś-a* from $\sqrt{vaś}$ (*ad*-class).

7. *rudh*-CLASS: ROOT INFIXES NASAL OR *na*.

Stems so formed: *inadh* from \sqrt{indh} , *unad* from \sqrt{ud} (*und*); likewise, *ṛnadh*, *chinad*, *bhinad*, *bhunaj*, *yunaj*,

ruṇadh, *vinac*, *vṛṇaj*, *śinas*, as well as *anaḥ* from $\sqrt{aṇj}$, *hinas* from \sqrt{hims} .

The syllable *na* is liable to drop the *a*, so that the above become simply *indh*, *und*, *ṛndh*, etc.

8. *tan*-CLASS: ROOT APPENDS *u*.

Stems so formed: *tan-u* from \sqrt{tan} ; likewise *man-u*, *van-u*, and *kur-u* from $\sqrt{kṛ}$. The *u* is liable to be guṇated, making *tano*, *mano*, etc.

9. *krī*-CLASS: ROOT APPENDS *nā*, *nī* OR *n*.

Stems so formed without radical change: *aś-nā* from $\sqrt{aś}$, *uṣ-ṇā* (vedic) from $\sqrt{uṣ}$; likewise *krī-ṇā*, *kliś-nā*, *kṣi-ṇā*, *gr-ṇā*, *grath-nā*, *dṛ-ṇā*, *pr-ṇā*, *puṣ-ṇā*, *pri-ṇā*, *mṛ-ṇā*, *mṛd-nā*, *ram-ṇā* (vedic), *vṛ-ṇā*, *śam-nī* (vedic), *śṛ-ṇā*, *str-ṇā*.

Stems formed of weakened roots: *grbh-ṇā* and *grh-ṇā* from \sqrt{grabh} (Vedic) or *grah*, *jā-ṇā* from $\sqrt{jñā}$, *pu-ṇā* from $\sqrt{pū}$, *badh-nā* from \sqrt{bandh} .

The *nā* is liable to change to *nī*, making *aśnī*, *uṣṇī*, etc. or leave only the *n*, if followed by an ending beginning with a vowel.

10. *cur*-CLASS: ROOT IS GUṇATED AND APPENDS *aya*.

Stems so formed: *cor-aya* from \sqrt{cur} (Engl. 'steal'), *dhār-aya* from \sqrt{dhr} and *prīṇ-aya* from $\sqrt{prī}$.

B. PERFECT-STEMS

The perfect-stem is made by reduplicating the root, similar to the present-stem of *hu*-class verbs (cf. page 59). The following formations are to be distinguished (roots in parenthesis):

Stems from two-letter roots with initial vowel double that vowel: *ān* (\sqrt{an}), *ās* (\sqrt{as}), *ās* (\sqrt{as}), *āp* ($\sqrt{āp}$), *īdh* (\sqrt{idh}), *īṣ* ($\sqrt{iṣ}$; $\sqrt{iṣ}$), *ūd* (\sqrt{ud}).

Stem of \sqrt{i} is *īy*; stem of $\sqrt{ī}$ is *ār*.

Stems from three-letter roots with initial vowel: *ānāj* ($\sqrt{ānj}$), *ānarc* (\sqrt{arc}), *ānṛdh* (\sqrt{rdh}).

Stems from roots with initial consonant repeat the first consonant with the first vowel. Without change: *ca-cakṣ* ($\sqrt{cakṣ}$), *di-diś* ($\sqrt{diś}$), *bu-budh* (\sqrt{budh}), etc.; also *di-dviṣ* ($\sqrt{dviṣ}$), *pu-plu* (\sqrt{plu}), etc.; similarly *tī-tyaj* (vedic) (\sqrt{tyaj}), *si-syand* (vedic), etc.

Stems from roots with initial aspirated mutes prefix the non-aspirate mute: *ca-chand* (\sqrt{chand}), *ba-bhaj* (\sqrt{bhaj}), *bi-bhid* (\sqrt{bhid}), etc.

Stems from roots that substitute their initial consonant in the repeated syllable: *c* for *k* and *kh*: *ca-kram* (\sqrt{kram}), *ca-khan* (\sqrt{khan}), etc.; *j* for *g*, *gh* and *h*: *ja-gā* ($\sqrt{gā}$), *ja-ghat* (\sqrt{ghat}), *ju-hu* (\sqrt{hu}).

Stems from roots with peculiar reduplication: *īj* (\sqrt{yaj}), *uvac* and *ūc* (\sqrt{vac}), *papr* (\sqrt{pr}), *babhū* ($\sqrt{bhū}$), *sūṣvap* (\sqrt{svap}), *caskand* (\sqrt{skand}), etc.

Stem of the unreduplicated root *vid*: *vid*.

C. AORIST-STEMS

Aorist stems are formed in a variety of ways from roots particularly in the Vedic period of the language. There are the following:

Stems identical with the root: e.g. *bhū*, *dē*.

Stems from roots appending *a*: e.g. *gama*, *lipa*.

Stems from reduplicated roots: e.g., *jījan*, *śiśrī*.

Stems from roots appending *s*, *iṣ*, or *siṣ*: e.g. *āp-s*, *sṛp-s*; *jīv-iṣ*, *śaṅk-iṣ*; *jñā-siṣ*, *hā-siṣ*.

Stems from roots adding *sa*: e.g., *dvikṣa* ($\sqrt{\text{dviṣ}}$).

Since the function of the aorist is, in the later language, largely taken over by other tenses, details will be of less interest here.

D. FUTURE-STEMS

The future is recognized by the tense-sign *sya* which is added to the guṇated root.

Stems so formed: *āp-sya* from $\sqrt{\text{āp}}$, *kṣep-sya* from $\sqrt{\text{kṣip}}$, *gop-sya* from $\sqrt{\text{gup}}$; likewise *cyo-sya*, *jñā-sya*, *taṁ-sya* ($\sqrt{\text{tan}}$), *dhyā-sya*, *naṁ-sya*, *plo-sya*, *bhak-sya* (vedic) ($\sqrt{\text{bhaj}}$), *mok-sya* ($\sqrt{\text{muc}}$), *yā-sya*, *vak-sya* ($\sqrt{\text{vac}}$), *vart-sya* (vedic) ($\sqrt{\text{vrt}}$), *skant-sya* ($\sqrt{\text{skand}}$), *ho-sya*, etc.

Stems from roots interposing *i*: *as-i-sya* from $\sqrt{\text{as}}$, *kari-sya* from $\sqrt{\text{kr}}$, *kalp-i-sya* from $\sqrt{\text{kṛp}}$, *granth-i-sya* from $\sqrt{\text{grath}}$ or *granth*; likewise *car-i-sya*, *phal-i-sya*, *bhav-i-sya* ($\sqrt{\text{bhū}}$), *moh-i-sya*, *ved-i-sya*, *har-i-sya*, etc.

Stems from unguṇated roots: *ikṣiṣya*, *kṛiṣya*, *jviṣya*, *himsiṣya*, etc. and *śiṣya* (Vedic) from $\sqrt{\text{sad}}$.

The student who has conscientiously studied the principles involved in the formation of the verbal stems will easily recognize any root even after endings, prepositions, augments, guṇation and euphony may have changed it considerably. The regularities have been stressed throughout so that any irregularities may stand out more clearly when and if they are encountered in reading.

NOUN-STEMS

Nouns, like verbs, have their ultimate origin in roots upon which are built stems capable of receiving endings.

Sanskrit dictionaries are in the habit of giving nouns under their stem-form, and we shall do likewise by letting the meaning follow the stem-form. The student who has acquired a knowledge of many or most of the roots in the Selected List can easily trace the root-meanings in the noun-stems. To help him here also the hyphen separates root from stem-sign and possible union-vowel. Without much mental effort he is thus enabled to master a vocabulary of several hundred words, which would be a tedious task were he to learn each word individually and not as a member of one family. N. B.: Only typical meanings are given here.

All noun-stems are of a particular gender, masculine (m), feminine (f), or neuter (n).

A ROOT-STEMS

1. Stems coincident with the unchanged root.

The great majority are feminines, e.g.:

<i>iṣ</i> = wish	<i>diś</i> = direction	<i>nṛd</i> = clay
<i>ud</i> (Vedic) = wave	<i>dṛś</i> = look	<i>yudh</i> = fight
<i>ṛc</i> = splendour;	<i>dyut</i> = lustre	<i>ruc</i> = light
hymn	<i>dviṣ</i> = hatred	<i>ruh</i> = sprout
<i>kṣam</i> = carth	<i>dhū</i> = thought	<i>vas</i> = abode
<i>kṣip</i> (Vedic) = finger	<i>nabh</i> (Vedic) = injury	<i>vid</i> = knowledge
<i>guh</i> = hiding	<i>naś</i> = loss	<i>viś</i> = settlement
place	<i>nīd</i> = contempt	
<i>cit</i> = thought	<i>nṛt</i> = dancing	<i>vydh</i> = prosperity
<i>jā</i> = progeny	<i>paś</i> (Vedic) = sight	
<i>tan</i> = propaga-	<i>bhū</i> = earth	<i>śuc</i> = flame
tion	<i>mud</i> = joy	<i>śubh</i> = beauty

Some are masculine, e.g.:

<i>aj</i> (Vedic) = driver	<i>tvac</i> = skin	<i>viś</i> = settler
<i>īś</i> = lord	<i>pad</i> = foot	<i>śās</i> = ruler

Some are masculine and feminine, e.g.:

<i>yuj</i> = companion	<i>rāj</i> = sovereign
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A few are neuter, e.g. *bhās* = light

2. Stems coincident with the modified root.

The following are feminine:

<i>uṣ</i> (Vedic) = dawn (\sqrt{vas} , <i>uṣ</i>)	<i>dhur</i> = burden (\sqrt{dhr})
<i>gir</i> = song ($\sqrt{gṛ}$)	<i>vāc</i> = speech (\sqrt{vac})
<i>grbh</i> (Vedic) = grasp (\sqrt{grah} , <i>grabh</i>)	<i>spaś</i> = spy ($\sqrt{[s]}$ <i>paś</i>)

B. STEMS OF PRIMARY DERIVATION

STEMS ENDING IN *A* (MASCULINES AND NEUTERS)1. Stems formed by adding *a* to the root.

Root gunāted or vr̥ddhied.

Examples of masculines:

<i>aj-a</i> = ram	<i>jay-a</i> = victory	<i>bandh-a</i> = bond
<i>an-a</i> = breath	<i>joṣ-a</i> = enjoyment	<i>bodh-a</i> = intellect
<i>ar-a</i> = spoke (of a wheel)	<i>tap-a</i> = heat	<i>bhar-a</i> = burden
<i>ās-a</i> = seat	<i>tark-a</i> = specula- tion	<i>bhav-a</i> = existence
<i>edh-a</i> = fuel	<i>tarṣ-a</i> = thirst	<i>bhās-a</i> = lustre
<i>eṣ-a</i> = wish	<i>daṁś-a</i> = bite	<i>bhed-a</i> = breach
<i>kamp-a</i> = tremor	<i>dakṣ-a</i> = ability	<i>mod-a</i> = inebriety
<i>kar-a</i> = hand	<i>dambh-a</i> = fraud	<i>mar-a</i> = death
<i>kalp-a</i> = rule	<i>dam-a</i> = restraint	<i>mah-a</i> = festival
<i>kām-a</i> = love	<i>darś-a</i> = view	<i>mān-a</i> = respect
<i>kāś-a</i> = appear- ance	<i>dār-a</i> = gap	<i>mārg-a</i> = road
<i>kop-a</i> = passion	<i>deh-a</i> = body	<i>mokṣ-a</i> = release
<i>kram-a</i> = step	<i>doṣ-a</i> = fault	<i>mod-a</i> = merriment
<i>krodh-a</i> = anger	<i>doh-a</i> = milk	<i>moh-a</i> = delusion
<i>kled-a</i> = moisture	<i>dyot-a</i> = light	<i>yaj-a</i> = sacrifice
<i>kleś-a</i> = pain	<i>drav-a</i> = motion	<i>yam-a</i> = control
<i>kṣay-a</i> = decay	<i>dveṣ-a</i> = hate	<i>yodh-a</i> = war
<i>gar-a</i> = drink	<i>dhar-a</i> = mountain	<i>rakṣ-a</i> = guard
<i>gardh-a</i> = greed	<i>dharṣ-a</i> = boldness	<i>ram-a</i> = joy; lover
<i>goh-a</i> = lair	<i>naṭ-a</i> = dancer	<i>rodh-a</i> = hindrance
<i>grah-a</i> = grip	<i>nand-a</i> = joy	<i>lay-a</i> = fusion
<i>grās-a</i> = mouthful	<i>nay-a</i> = guidance	<i>lābh-a</i> = gain
<i>cay-a</i> = mass	<i>nāś-a</i> = ruin	<i>lep-a</i> = salve
<i>jan-a</i> = creature	<i>pāt-a</i> = flight, fall	<i>var-a</i> = choice
<i>jambh-a</i> = jaw	<i>plav-a</i> = flood	<i>vardh-a</i> = increase
		<i>vah-a</i> = vehicle
		<i>vād-a</i> = speech

<i>ved-a</i>	= knowledge	<i>śvās-a</i>	= breath	<i>smar-a</i>	= recollection
<i>veś-a</i>	= entrance	<i>śar-a</i>	= arrow		
<i>śams-a</i>	= praise	<i>sarp-a</i>	= snake	<i>śrav-a</i>	= stream
<i>śāk-a</i>	= energy	<i>sād-a</i>	= exhaustion	<i>svāp-a</i>	= dream; sleep
<i>śam-a</i>	= peace				
<i>śeṣ-a</i>	= effect, end	<i>sneh-a</i>	= affection	<i>hay-a</i>	= horse
				<i>harṣ-a</i>	= rapture
<i>śrāy-a</i>	= shelter	<i>spars-a</i>	= touch	<i>hās-a</i>	= mirth

Examples of neuters:

<i>pad-a</i>	= foot	<i>phal-a</i>	= fruit	<i>lakṣ-a</i>	= sign
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Like formation, but with radical consonants substituted (*k* for *c*; *g* for *j*; *gh* for *h*). Masculines:

<i>ark-a</i>	= hymn, flash (\sqrt{arc})
<i>argh-a</i>	= value (\sqrt{arh})
<i>ghan-a</i>	= any (compact) substance (\sqrt{han})
<i>tyāg-a</i>	= resignation (\sqrt{tyaj})
<i>bhāg-a</i>	= portion (\sqrt{bhaj})
<i>bhog-a</i>	= enjoyment; eating (\sqrt{bhuj})
<i>yog-a</i>	= union (\sqrt{yuj})
<i>rāg-a</i>	= colour (\sqrt{raj} , $rañj$)
<i>śok-a</i>	= grief ($\sqrt{śuc}$)
<i>saṅg-a</i>	= attachment ($\sqrt{saṅj}$, $sañj$)

Root unchanged. The following are masculines:

<i>īś-a</i>	= master	<i>jīv-a</i>	= life; soul
<i>ūh-a</i>	= consideration	<i>dīp-a</i>	= lamp
<i>krīd-a</i>	= pastime	<i>budh-a</i>	= wise man
<i>yug-a</i>	= yoke, from \sqrt{yuj} is neuter		

Root also treated in other ways, as in

<i>bhṛm-a</i> (m) (Vedic)	= error, from \sqrt{bhram} , etc.
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2. Stems formed by adding *ana* to the root which may be guṇated or vṛddhied. In this way are made principally neuter nouns denoting an action, such as *aj-ana*=driving, *indh-ana*=kindling, *karṣ-ana*=ploughing, *dā-na*=giving, etc. Among those having interesting specific meanings may be mentioned:

neuters:

<i>ard-ana</i> = trouble	<i>tej-ana</i> = reed, bamboo
<i>ān-ana</i> = mouth	<i>darś-ana</i> = sight, view
<i>kār-ana</i> = cause	<i>nam-ana</i> = salutation
<i>kriḍ-ana</i> = toy	<i>rañj-ana</i> = dye ($\sqrt{\text{raj}}$ <i>rañj</i>)
<i>gras-ana</i> = eclipse	<i>śay-ana</i> = bed
	<i>hav-ana</i> = invocation

masculines:

<i>kṛand-ana</i> = cat	<i>cār-ana</i> = pilgrim
<i>khād-ana</i> = tooth	<i>tar-ana</i> = raft, boat
	<i>mad-ana</i> = bee

3. Stems formed by adding *tra* to the variously treated root, sometimes with the aid of a union-vowel. Words thus made denote mainly instruments.

neuters:

<i>as tra</i> = missile	<i>vak-tra</i> = mouth	<i>khan i tra</i> = spade
<i>gā-tra</i> = limb	<i>vas-tra</i> = garment	<i>yok-tra</i> = rope,
<i>car i-tra</i> = conduct	<i>vah-i-tra</i> = boat	from $\sqrt{\text{yuj}}$
<i>dhar-tra</i> = house	<i>śās-tra</i> = text	<i>rāṣ-ṭro</i> = kingdom
<i>pat-ra</i> = wing	<i>śro-tra</i> = ear	from $\sqrt{\text{rāj}}$
<i>pāl-ra</i> = cup	<i>sto-tra</i> = eulogy	<i>ho-tra</i> = sacrifice

masculines:

<i>at-tra</i> = demon ($\sqrt{\text{ad}}$)	<i>man-tra</i> = sacred formula
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4. Stems formed by adding *tha* to a weak root.
Nouns so made denote an action.

masculiness:

	<i>bhr̥-tha</i> = offering	
<i>ar-tha</i> = aim (\sqrt{r})	<i>ra-tha</i> = car (\sqrt{r})	
<i>gā-tha</i> = song	<i>stav-a-tha</i> = praise (\sqrt{stu})	

neuters:

	<i>tīr-tha</i> = ford ($\sqrt{tṛ}$)	
<i>uk-tha</i> = saying (\sqrt{vac})	<i>ha-tha</i> = slaughter (\sqrt{han})	

5. Stems formed by adding *ma* to a usually
guṇated root.

masculines:

<i>aj-ma</i> = career	<i>bhā-ma</i> = sun	<i>śuṣ-ma</i> = wind
<i>e-ma</i> (Vedic) = course	<i>yā-ma</i> = progress	($\sqrt{śvas}$)
<i>dhar-ma</i> = law	<i>yudh-ma</i> = battle	<i>sar-ma</i> = flow

neuters:

<i>yug-ma</i> = pair (\sqrt{yuj})	<i>ruk-ma</i> = gold, iron (\sqrt{ruc})
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6. Stems formed by adding *na*, *ra*, *la* or *va* to
the root, sometimes with the aid of a union-vowel.

masculines:

<i>an-i-la</i> = wind,	<i>pad-va</i> = wagon	<i>var-ṇa</i> = colour
air	<i>yaj-ña</i> = sacrifice	<i>śū-ra</i> = hero
<i>aś-va</i> = horse	<i>yat-na</i> = exertion	<i>śvap-na</i> = sleep

neuters:

<i>an-na</i> = food (\sqrt{ad})	<i>śuk-la</i> = silver ($\sqrt{śuc}$)
<i>jñā-na</i> = insight	<i>sar i-ra</i> or <i>sal i la</i> = water
<i>śar-ī-ra</i> = body	<i>sthā-na</i> = place

7. Stems formed by adding *abha*, *ka*, *vara*, *sa* or
sna to the root. These and like formations are infre-
quent. Cf. the following examples:

<i>ṛṣ-abha</i> (m) = bull	<i>īś-vara</i> (m) = lord
<i>ślo-ka</i> (m) = verse, call ($\sqrt{śru}$)	

<i>ut-sa</i> (m)	= spring (\sqrt{ud})
<i>tik-ṣṇa</i> (n)	= steel (\sqrt{tij})

STEMS ENDING IN \bar{a} (FEMININES)

These stems are only a variety of the stems in final *a*. All stems ending in \bar{a} are feminine.

1. Stems ending in *a* and denoting a member of the male sex may in some cases change their final *a* to \bar{a} and thus denote a member of the opposite sex. From the examples above we select:

<i>aṇa</i>	= a ram;	<i>aṇā</i>	= a she goat
<i>rama</i>	= a lover;	<i>ramā</i>	= a woman in love
<i>iṣa</i>	= a master;	<i>iṣā</i>	= a mistress
<i>iṣvare</i>	= the Lord (God);	<i>iṣvarā</i>	= Śiva's wife Pārvatī

2. Stems in \bar{a} are formed in analogy to stems in *a*, by adding corresponding feminine stem-signs to the root which may remain unchanged or become weakened, strengthened, gunated or reduplicated.

-a:

<i>arc-ā</i>	= worship	<i>cint-ā</i>	= anxiety	<i>mud-ā</i>	= joy
<i>āś-ā</i>	= region	<i>ceṣṭ-ā</i>	= motion	<i>mūrcch-ā</i>	= swoon,
<i>icch-ā</i>	= wish	<i>jar-ā</i>	= old age		delusion
	($\sqrt{iṣ}$, <i>ich</i>)	<i>jvāl-ā</i>	= blaze	<i>rakṣ-ā</i>	= guard
<i>ikṣ-ā</i>	= view	<i>tan-ā</i>	= offspring	<i>ruc-ā</i>	= loveliness
<i>iḥ-ā</i>	= deisre	<i>tark-ā</i>	= speculation		
<i>uṣ-ā</i>	= dawn			<i>ruj-ā</i>	= pain
<i>kan-ā</i>	= girl (Vedic)	<i>trṣ-ā</i>	= thirst	<i>vyath-ā</i>	= agony
<i>kāṅkṣ-ā</i>	= desire	<i>tvar-ā</i>	= haste	<i>śams-ā</i>	= praise
<i>kriḍ-ā</i>	= play	<i>day-ā</i>	= pity	<i>śaṅk-ā</i>	= doubt
		<i>sikṣ-ā</i>	= learning ($\sqrt{śikṣ}$)		
<i>kṣam-ā</i>	= forbear-	<i>nind-ā</i>	= reproof	<i>śobh-ā</i>	= beauty
	ance	<i>pūj-ā</i>	= adoration	<i>sir-ā</i>	= stream

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<i>kṣam-ā</i> = earthen (√ <i>kṣam</i>)	<i>prcch-ā</i> = inquiry (√ <i>prach</i>)	<i>sev-ā</i> = service
<i>guh-ā</i> = cave	<i>bhāṣ-ā</i> = speech	<i>sprh-ā</i> = covetousness
<i>gn-ā</i> = woman (√ <i>jan</i>)	<i>bhik-ṣā</i> = alms	<i>hims-ā</i> = harm
	<i>bhid-ā</i> = separation	

-anā:

<i>arc-anā</i> = homage	<i>eṣ-anā</i> = wish	<i>ghoṣ-anā</i> = proclamation
<i>aś-anā</i> = hunger	<i>kalp-anā</i> = form	
<i>as-anā</i> = missile	<i>ghaṭ-anā</i> = strife	<i>vadh-anā</i> = weapon

-tā: <i>ak-tā</i> = night (√ <i>añj</i>)	
-trā: <i>mātr-ā</i> = measure	<i>var-a-trā</i> = girth (√ <i>vr</i>)
<i>yā-trā</i> = journey	<i>ho-trā</i> = sacrifice
-thā: <i>gā-thā</i> = song	
-nā: <i>ūr-nā</i> = wool (√ <i>vr</i>)	<i>tṛṣ-nā</i> = avidity
<i>dhe-nā</i> = mulch-ow (√ <i>dh-ā</i> 'suck')	
-sā: <i>iṣ-sā</i> = desire (√ <i>āṣ</i>)	<i>man-i-ṣā</i> = intelligence
<i>bhī-ṣā</i> = terror	
-snā: <i>mṛt-snā</i> = clay (√ <i>mṛd</i>)	

-(s)ā, with reduplicated root:

<i>jigī-ṣā</i> = emulation, rivalry (√ <i>ji</i>)
<i>jighāṃ-sā</i> = revenge (√ <i>han</i>)
<i>titīr-ṣā</i> = desire for emancipation (√ <i>tī</i>)
<i>dit-sā</i> = desire to give (√ <i>dā</i>)
<i>didhīr-ṣā</i> = desire to support (√ <i>dhṛ</i>)
<i>bubhuk-ṣā</i> = hunger (√ <i>bhuj</i>)
<i>bubhut-sā</i> = curiosity (√ <i>budh</i>)
<i>mumuk-ṣā</i> = desire to be free (√ <i>muc</i>)
<i>rīram-sā</i> = lustfulness (√ <i>ram</i>)
<i>śuśrū-ṣā</i> = obedience (√ <i>śru</i>)
<i>sīṣṭk-ṣā</i> = desire to create (√ <i>srj</i>)

STEMS ENDING IN *i*

Stems ending in *i* are formed on the same principles as those ending in *a*, with similar treatment of the root. Mainly m, or f, very few n.

-i masculines with simple or reduplicated root:

<i>ar-ci</i>	= beam	<i>khan-i</i>	= mine	<i>bodh-i</i>	= enlighten-
<i>āp-i</i>	= friend	<i>granth-i</i>	= knot		ment
<i>ar-i</i>	= foe	<i>dr̥ṣ-i</i>	= eye	<i>vaś-i</i>	= conquest
<i>ṛṣ-i</i>	= sage	<i>nābhi</i>	= navel	<i>vart-i</i>	= roll, wick
<i>jagm-i</i>	= air (\sqrt{gam})	<i>jaghn-i</i>	= weapon (\sqrt{han})		

-i feminines:

<i>āj-i</i>	= contest	<i>gīt-i</i>	= song ($\sqrt{gā}$)	<i>lip-i</i>	= writing
<i>kṛṣ-i</i>	= agricul-	<i>nand-i</i>	= delight	<i>van-i</i>	= gain
	ture	<i>yudh-i</i>	= fight	<i>śoc-i</i>	= heat

-ani

<i>dyot-ani</i> (f)	= brightness	<i>dham-ani</i> (m)	= pipe, throat
<i>sar-ani</i> (f)	= way (\sqrt{sr})		

-ni

<i>glā-ni</i> (f)	= fatigue	<i>vṛṣ-ni</i> (m)	= cloud; ram
<i>jā-ni</i> (f)	= woman	<i>hā-ni</i> (f)	= failure

-ti feminines:

<i>iṣ-ti</i>	= desire	<i>vasa-ti</i>	= dwelling
<i>uk-ti</i>	= word (\sqrt{vac})	<i>vṛdd-hi</i>	= growth (\sqrt{vrdh})
<i>ga-ti</i>	= gait (\sqrt{gam})	<i>śak-ti</i>	= power, ability
<i>dat-ti</i>	= gift ($\sqrt{dā}$, <i>dad</i>)	<i>śru-ti</i>	= ear; report; re-
<i>bhak-ti</i>	= partition; devo-		velation
	tion (\sqrt{bhaj})	<i>smṛ-ti</i>	= memory, tradition

-*ti* masculines:

<i>ar-a-ti</i>	= anger	<i>pa-ti</i>	= husband ($\sqrt{pā}$)
<i>jñā-ti</i>	= relative	<i>rama-ti</i>	= love; time
<i>-mi</i> : <i>ūr-mi</i> (m)	= wave (\sqrt{r})	<i>bhū-mi</i> (f)	= earth

STEMS ENDING IN *I* (FEMININES)

Many masculine stems ending in *a* form their feminines in *ī*, e.g., *deva*=god, *devī*=goddess; *indra*=Indra, *indrāṇī*=Indra's wife.

Two common words in *-mī* are *bhū-mī*=earth, and *lakṣmī*=beauty, fortune.

STEMS ENDING IN *U*

Stems ending in *u* are formed on the same principles as those in *a*, with similar treatment of the root. Mainly m., few f., and n.

-*u*:

<i>as-u</i> (m)	= life	<i>bandh-u</i> (m)	= kinsman	<i>dār-u</i> (n)	= wood
<i>iṣ-u</i> (m)	= arrow	<i>bhar-u</i> (m)	= husband		
<i>kār-u</i> (m)	= artist	<i>man-u</i> (m)	= man	<i>tan-u</i> (f)	= body
<i>tar-u</i> (m)	= tree	<i>vāy-u</i> (m)	= wind	<i>han-u</i> (m, f)	= jaw

-*tu*:

<i>ṛ-tu</i> (m)	= season	<i>tan-tu</i> (m)	= thread
<i>o-tu</i> (m)	= woof (\sqrt{ve})	<i>dhā-tu</i> (m)	= element
<i>kra-tu</i> (m)	= sacrifice	<i>man-tu</i> (m)	= counsel
<i>jan-tu</i> (m)	= creature	<i>he-tu</i> (m)	= cause
	<i>vas-tu</i> (vedic) (f)	= morning	
<i>vas-tu</i> (n)	= thing	<i>vās-tu</i> (n)	= abode

-*yu*: *das-yu* (m) = enemy, villain

man-yu (m) = wrath

mṛt-yu (m) = death

-*nu*: *bhā-nu* (m) = light, sun

sū-nu (m) = son

dhe-nu (f) = milch-cow (\sqrt{dhe} 'suck')

STEMS ENDING IN *Ū*

A few words form their stem by adding to the root *ū*, e.g. *tan-ū* (f) = body, *nṛt-ū* (m) = dancer.

STEMS ENDING IN *TR*

Many nouns of agency are formed by adding the stem-syllable *tr* to the usually gunated root:

<i>at-tr</i>	= eater	<i>dā-tr</i>	= giver	<i>man-o-tr</i>	= inventor
<i>kar-tr</i>	= doer	<i>dhā-tr</i>	= creator	<i>yā-tr</i>	= traveller
<i>je-tr</i>	= victor	<i>boddhr</i>	= knower	<i>rakṣ-i-tr</i>	= protector
<i>tar-u-tr</i>	conqueror	<i>bhar-tr</i>	husband		

Most of the family relationships have like stems, e.g.,

<i>duhitṛ</i>	= daughter	<i>pitr</i>	= father
<i>bhrātṛ</i>	= brother	<i>mātr</i>	= mother

MISCELLANEOUS STEMS

There are a number of other stems, besides some root-stems, which end in consonants, e.g.:

-as (all are n):

<i>cet-as</i>	= (thinking) soul	<i>prath-as</i>	= breadth
<i>tap-as</i>	= heat, penance	<i>man-o-</i>	= mind
<i>tam-as</i>	= darkness	<i>rah-as</i>	= secret
<i>tej-as</i>	= splendour	<i>vac-as</i>	= word, speech
<i>nam-as</i>	= reverence	<i>śrav-as</i>	= ear, fame

-tas:	<i>sro-tas</i> (n)	= stream	
-nas:	<i>ap-nas</i> (n)	= property	
-is:	<i>arc-is</i> (n)	= flame	<i>roc-is</i> (n) = splendour
	<i>jyot-is</i> (n)	= light	<i>hav-is</i> (n) = oblation
-us:	<i>āy-us</i> (n)	= life	<i>man-us</i> (vedic) (m) = man
	<i>cakṣ-us</i> (n)	= eye	<i>yaj-us</i> (n) = ritualistic
	<i>jan-us</i> (n)	= birth	formula

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-an:	ukṣ-an(m)	= ox	takṣ-an(m)	= carpenter
	ud-an(n)	= water	rāj-an(m)	= king
-man:	dā-man(n)	= gift	→dā-mán(m)	= giver
	dhár-man(n)	= custom	→dhar-mán(m)	= supporter
	bráh-man(n)	= worship	→brah-mán(m)	= priest
	kar-man(n)	= deed	mahi-man(m)	= greatness
	jan-man(n)	= birth	vad-man(m)	= speaker
	bhū-man(n)	= world	svād-i-man(m)	= sweetness
	śar-man(n)	= blessing		
	veś-man(n)	= house	pre-man (m)	= love
-van:	yaj-van(m)	= sacrificer		
-in:	dveṣ-in(m)	= enemy	rakṣ-in(m)	= watchman

ADJECTIVE STEMS

The technique of stem-formation has been explained in the preceding chapters so that it may suffice to say that adjective-stems are made from roots in a similar or identical manner as noun-stems. The student can, therefore, be expected to do a little more independent work in analyzing the adjective-stems below, though he is still helped by the hyphenated forms of the words italicized. The roots are none other than those found in the Selected List. Their modifications should in each case be accounted for. The student will also find some new stem-signs. There is no clear-cut line between adjectives and nouns. Often noun-stems and adjective-stems show the same formation.

Adjectives have three genders, m. f. n., and they agree with the nouns they qualify. Below, the masculine stem-forms alone are given. How, then, are f. and n. stems made out of these m. ones?

1. In stems ending in *a*
 - f. stems are usually made in *ā*, e.g.:
pr'yā (f) from *priya* (m); or
 - f. stems are sometimes made in *ī*, e.g.:
rocanī (f) from *rocana* (m).

1. stems are identical with m. stems, e.g.:
priya (n) and *priya* (m).
2. In stems ending in *i*
 f. and n. stems are not distinguished, e.g.:
śuci (m), *śuci* (f) and *śuci* (n).
3. In stems ending in *u*
 f. and n. stems are either not distinguished, as
jāyu (m), *jāyu* (f) and *jāyu* (n), or
 f. stems are made in *ū* or *ī*, e.g.:
tanū (f) or *tanvī* (f) from *tanu* (m).
4. Other stems make their f. stems in *ā* or *ī*, as
apā (f) from *apas* (m); *dātrī* (f) from
dātr (m); *kāminī* (f) from *kāmin* (m).

LIST OF ADJECTIVES

<i>aj-i-ro</i>	=	swift	<i>pri-ya</i>	=	dear
<i>ap-as</i>	=	active	<i>pre-ṇi</i> (vedic)	=	pleasing
<i>arc-a</i>	=	shining	<i>vodh-i</i>	=	wise
<i>arc-in</i>	=	praising; shining	<i>bhaks-aṇa</i>	=	eating
<i>aś-na</i>	=	voracious	<i>bhī-ma</i>	=	terrible
<i>āś-u</i>	=	fast	<i>bhī-ṣaṇa</i>	=	terrible
<i>iś-i-ra</i>	=	agile	<i>bhū-ri</i>	=	abundant
<i>uś-ṇa</i>	=	warm	<i>bhū-ṣṇu</i>	=	being;
<i>ṛj-u</i>	=	straight			becoming
<i>ṛ-tu</i>	=	right	<i>bhṛ-mi</i>	=	lively
<i>e-va</i>	=	speedy	<i>mad-ira</i>	=	delighting
<i>kar-aṇa</i>	=	producing; skilled	<i>man-ana</i>	=	considerate
<i>kām-in</i>	=	loving	<i>mand-ana</i>	=	rejoicing
<i>kroś-ana</i>	=	crying	<i>mar-ta</i>	=	mortal
<i>kṣam-a</i>	=	patient	<i>mah-as</i>	=	great
			<i>mah-i-ṣa</i>	=	mighty

<i>kṣay-ana</i>	=	habitable	<i>mṛd-u</i>	=	soft, tender
<i>kṣip-ra</i>	=	quick	<i>yaj-yu</i>	=	pious
<i>grdh-ra</i>	=	greedy	<i>rakṣ-in</i>	=	protecting
<i>cal-ana</i>	=	tremulous	<i>roc-ana</i>	=	illuminating
<i>chid-ra</i>	=	split	<i>vag-vana</i>	=	talkative (vedic)
<i>jā-yu</i>	=	victorious	<i>vaś-in</i>	=	powerful;
<i>ji-ṣṇu</i>	=	triumphant		=	submissive
<i>jiv-a</i>	=	living	<i>vād-in</i>	=	speaking
<i>tan-u</i>	=	thin	<i>vyd-dho</i>	=	old
<i>tap-u</i>	=	hot	<i>vṛṣ-ṇi</i>	=	virile
<i>tar-as</i>	=	energetic	<i>śak-ra</i>	=	powerful
<i>tig-ma</i>	=	sharp	<i>śak-van</i>	=	capable
<i>tur-vāṇi</i>	=	excelling	<i>śag-ma</i>	=	mighty
<i>tvar-ana</i>	=	rapid	<i>śay-u</i>	=	lying
<i>dadhrṣ-vāṇi</i>	=	daring	<i>śuk-ra</i>	=	bright, white
<i>dā-tṛ</i>	=	liberal	<i>śuc-i</i>	=	pure, clean
<i>dā-ru</i>	=	tearing	<i>śundh-yu</i>	=	pure
<i>dīp-ra</i>	=	resplendent	<i>śubh-a</i>	=	fortunate
<i>dhār-a</i>	=	supporting	<i>śubh-ri</i>	=	beautiful
<i>dhā-ru</i>	=	sucking	<i>śuśuk-vana</i>	=	shining
<i>dhī-ra</i>	=	composed	<i>śvit-na</i>	=	white
<i>dhṛṣ-ṇu</i>	=	courageous	<i>sādh-u</i>	=	good
<i>pak-va</i>	=	ripe	<i>sthā-vara</i>	=	immovable
<i>pat-e-ra</i>	=	flying; falling	<i>sthā-snu</i>	=	permanent
			<i>sthi-ra</i>	=	stable
<i>pav-i-tra</i>	=	sacred	<i>svap-ana</i>	=	sleepy
<i>pūr-va</i>	=	ancient	<i>svād-u</i>	=	sweet
<i>pyth-u</i>	=	broad	<i>hims-ra</i>	=	injurious

PARTICIPLES OR VERBAL ADJECTIVE STEMS

The participles are formed in various ways by adding suffixes either directly to the modified or unmodified root or to a verbal stem.

A. PARTICIPLES FORMED DIRECTLY FROM THE ROOT

1. The PAST PASSIVE PARTICIPLE adds *ta* or *na* to the root, sometimes with the aid of the union-vowel *i*. Similar or like formations are grouped together here, and the student should account for the changes in root and suffix, if any. The meaning of this important participle is plain from these examples: *kṛta*=done, *bhūta*=been.

<i>āp-ta</i>		<i>dagdha</i>	(√ <i>dah</i>)	<i>kān-ta</i>	(√ <i>kam</i>)
<i>cit-ta</i>		<i>digdha</i>	(√ <i>dih</i>)	<i>krān-ta</i>	(√ <i>kram</i>)
<i>jī-ta</i>		<i>dugdha</i>	(√ <i>duh</i>)	<i>tān-ta</i>	(√ <i>tam</i>)
<i>jñā-ta</i>		<i>snigdha</i>	(√ <i>snih</i>)	<i>śān-ta</i>	(√ <i>śam</i>)
<i>dhṛ-ta</i>					
<i>nī-ta</i>		<i>kruddha</i>	(√ <i>krudh</i>)	<i>khā-ta</i>	(√ <i>khan</i>)
<i>prī-ta</i>		<i>labdha</i>	(√ <i>labh</i>)	<i>jā-ta</i>	(√ <i>jan</i>)
<i>plu-ta</i>		<i>viddha</i>	(√ <i>vyadh</i>)	<i>vā-ta</i>	(√ <i>van</i>)
<i>bhī-ta</i>					
<i>yā-ta</i>		<i>gī-ta</i>	(√ <i>gā</i>)	<i>uk-ta</i>	(√ <i>vac</i>)
<i>lip-ta</i>		<i>dhi-ta</i>	(√ <i>dhi</i>)	<i>u-ta</i>	(√ <i>vā</i>)
<i>vṛt-ta</i>		<i>pī-ta</i>	(√ <i>pā</i>)	<i>sup-ta</i>	(√ <i>svop</i>)
<i>śru-ta</i>		<i>mi-ta</i>	(√ <i>mā</i>)		
<i>stu-ta</i>		<i>śiṣ-ta</i>	(√ <i>śās</i>)	<i>ūḍha</i>	(√ <i>vah</i>)
<i>snā-ta</i>		<i>sthi-ta</i>	(√ <i>sthā</i>)	<i>mūḍha</i>	(√ <i>muh</i>)
<i>smi-ta</i>				<i>rūḍha</i>	(√ <i>ruh</i>)
<i>hī-ta</i>		<i>ak-ta</i>	(√ <i>añj</i>)	<i>soḍha</i>	(√ <i>sah</i>)
		<i>baddha</i>	(√ <i>bandh</i>)		
<i>ghuṣ-ṭa</i>	(√ <i>ghuṣ</i>)	<i>sras-ta</i>	(√ <i>sraṃs</i>)	<i>iṣ-ṭa</i>	(√ <i>yaj</i>)
<i>tyak-ta</i>	(√ <i>tyaj</i>)				
<i>dat-ta</i>	(√ <i>dā</i> , <i>dad</i>)	<i>ga-ta</i>	(√ <i>gam</i>)	<i>taṣ-ṭa</i>	(√ <i>takṣ</i>)
<i>diṣ-ṭa</i>	(√ <i>diṣ</i>)	<i>ta-ta</i>	(√ <i>tan</i>)		
<i>naṣ-ṭa</i>	(√ <i>naṣ</i>)	<i>ma-ta</i>	(√ <i>man</i>)	<i>dṛyū-ta</i>	(√ <i>dīv</i>)
<i>mat-ta</i>	(√ <i>mad</i>)	<i>ha-ta</i>	(√ <i>han</i>)		

yuk-ta	(√yuj)			prṣ-ṭa	(√prach)
sat-ta	(√sad)	pūr-ta	(√pr)		
srṣ-ṭa	(√srj)	śūr-ta	(√śṛ)	hi-ta	(√dhā)
īkṣ-i-ta	jīv-i-ta	pat-i-ta		ukṣ-i-ta	(√vakṣ)
kup-i-ta	tvar-i-ta	rakṣ-i-ta		ud-i-ta	(√vad)
car-i-ta	dham-i-ta	rud-i-ta		uṣ-i-ta	(√vas)
cal-i-ta	nind-i-ta	vid-i-ta	.	śay-i-ta	(√śī)
gūr-ṇa	(√gr)	bhin-na	(√bhid)	san-na	(√sad)
jīr-ṇa	(√jīṛ)	rug-ṇa	(√ruj)	skan-na	(√skand)
pūr-ṇa	(√pṛ)	śīr-ṇa	(√śṛ)	hī-na	(√hā)

2. The FUTURE PASSIVE PARTICIPLE (GERUNDIUM) adds *ya*, *tavya* or *anīya* to the root. The adjective suffixes -able and -ible correspond to these Sanskrit forms. Examples of meaning: *kām-ya*=lovable (√kam), *drśya*=visible, pleasing to look at, lovely; *bhav-ya* or *bhāv-ya*=what is to be or happen, suitable, fit (√bhū); *śak-ya*=possible.

<i>gam-ya</i>	<i>kār-ya</i>	(√kr)	<i>gle-ya</i>	(√glā)
<i>guh-ya</i>	<i>grāh-ya</i>	(√grah)	<i>jñe-ya</i>	(√jñā)
<i>juṣ-ya</i>	<i>ce-ya</i>	(√ci)	<i>de-ya</i>	(√dā)
<i>nī-ya</i>	<i>plāv-ya</i>	(√plu)	<i>me-ya</i>	(√mā)
<i>yat-ya</i>	<i>bodh-ya</i>	(√budh)	<i>he-ya</i>	(√hā)
<i>ram-ya</i>	<i>bhed-ya</i>	(√bhid)		
<i>labh-ya</i>	<i>bhoj-ya</i>	(√bhuj)	<i>kray-ya</i>	(√krī)
<i>śaṅk-ya</i>	<i>yog-ya</i>	(√yuj)	<i>kṣay-ya</i>	(√kṣi)
<i>sah-ya</i>	<i>vāc-ya</i>	(√vac)	<i>jay-ya</i>	(√ji)
<i>srj-ya</i>	<i>vād-ya</i>	(√vad)		
<i>spṛś-ya</i>	<i>vār-ya</i>	(√vr)	<i>śiṣ-ya</i>	(√śās)
<i>kartavya</i>	<i>bhav-i-tavya</i>	<i>vart-i-tavya</i>	<i>sthā-tavya</i>	
<i>kar-anīya</i>	<i>bhoja-nīya</i>	<i>gop-anīya</i>	(√gup)	
<i>dhyānīya</i>	<i>spars-anīya</i>	<i>cay-anīya</i>	(√ci)	

B. PARTICIPLES FORMED FROM VERB-STEMS

1. The PRESENT ACTIVE PARTICIPLE is made by adding *ant* (*nt*) or *at* (*t*) to the present stem. Following is one example of each of the 10 classes of present stems discussed on pages 56-62. Examples of meanings: *bhav-ant*=being, *dad-at*=giving.

1. <i>bhū</i> -class:	<i>bodhant</i>	from stem	<i>bodha</i>	($\sqrt{\text{budh}}$)
2. <i>ad</i> -class:	<i>dviṣant</i>	from stem	<i>dviṣ</i>	($\sqrt{\text{dviṣ}}$)
3. <i>hu</i> -class:	<i>bibhrat</i>	from stem	<i>bibhr</i>	($\sqrt{\text{bhr}}$)
4. <i>div</i> -class:	<i>nṛtyant</i>	from stem	<i>nṛtya</i>	($\sqrt{\text{nṛt}}$)
5. <i>su</i> -class:	<i>sunvant</i>	from stem	<i>sunu</i>	($\sqrt{\text{su}}$)
6. <i>tud</i> -class:	<i>diśant</i>	from stem	<i>diśa</i>	($\sqrt{\text{diś}}$)
7. <i>rudh</i> -class:	<i>yuñjant</i>	from stem	<i>yuñj</i>	($\sqrt{\text{yuj}}$)
8. <i>tan</i> -class:	<i>kurvant</i>	from stem	<i>kuru</i>	($\sqrt{\text{kr}}$)
9. <i>kri</i> -class:	<i>krīṇant</i>	from stem	<i>krīṇ</i>	($\sqrt{\text{kri}}$)
10. <i>cur</i> -class:	<i>corayant</i>	from stem	<i>coraya</i>	($\sqrt{\text{cur}}$)

2. The PRESENT MIDDLE PARTICIPLE adds *māna* or *āna* to the present stem. The following are the forms corresponding to the examples adduced under the present active participle just preceding. Example of meaning: *pacamāna*=being cooked

1. class: <i>bodhamāna</i>	6. class: <i>diśamāna</i>
2. class: <i>dviṣāṇa</i>	7. class: <i>yuñjāna</i>
3. class: <i>bibhrāṇa</i>	8. class: <i>kurvāṇa</i>
4. class: <i>manyamāna</i>	9. class: <i>krīṇāna</i>
5. class: <i>sunvāna</i>	10. class: <i>corayamāna</i>

3. The PERFECT ACTIVE PARTICIPLE adds *vāṃs*, *vat* or *uṣ* to the perfect stem of the verb. The following

examples are based on some of the perfect stems on page 63. Example of meaning: *vidvāms*=knowing.

*īṣ-i-vāms**didīśvāms**bubudhvāms**ūc-i-vāms**babhūvāms**susupvāms*

4 The PERFECT MIDDLE PARTICIPLE adds *āna* to the perfect stem of the verb:

*ānājāna**ijāna**ūcāna**bubudhāna*

5. The FUTURE ACTIVE PARTICIPLE adds *nt* to the future stem of the verb. See page 64. Example of meaning: *bhaviṣyant*=about to be or happen.

*karṣyant**mokṣyant**vedīṣyant*

6. The FUTURE MIDDLE PARTICIPLE adds *māna* to the future stem of the verb. Example of meaning: *karīṣyamāṇa*=about to be done.

*bhaviṣyamāṇa**mokṣyamāṇa**vedīṣyamāṇa*

C. PARTICIPLES OF SECONDARY FORMATION

1. The PAST ACTIVE PARTICIPLE adds *vant* to the stem of the past passive participle. Example of meaning and construction: *kṛtavant*=having done or made, who or what has done or made (from the participial stem *kṛta* [see page 80] from *kṛ*). Likewise *uktavant* from \sqrt{vac} , *gatavant* from \sqrt{gam} , *dagdhavant* from \sqrt{dah} , etc. NOTE: The participles ending in *at* make their feminines in *atī*, those ending in *ant*, either in *atī* or *antī*. For instance: *bhaviṣyanti* or *bhaviṣyati* from *bhaviṣyant*, *gatavati* from *gatavant*.

THE PARTS OF SPEECH

The student has become acquainted with the more important simple stems and is now in a position to take the third step in word-building, the formation of parts of speech and with it the making of sentences.

There are ten parts of speech in Sanskrit which will be taken up in order:

- | | |
|---------------------|-----------------------|
| A. INFLECTED WORDS | B. INDECLINABLE WORDS |
| a. Conjugated Words | c. Qualifying Words |
| 1. verbs | 6. prepositions |
| b. Declinable Words | 7. adverbs |
| 2. nouns | 8. interjections |
| 3. adjectives | d. Auxiliary Words |
| 4. pronouns | 9. conjunctions |
| 5. numerals | 10. expletives |

FUNDAMENTAL CONCEPTS IN INFLECTION

The inflected words are the indispensable elements of intelligent speech. The indeclinables are merely adjuncts though contributing to the variety and intensity of meaning.

A. CASE

Indian grammarians enumerate the eight cases of the Sanskrit noun in this order:

- | | | |
|--------------------|----------|--------------------------------------|
| 1 case: Nominative | (कर्तृ) | answers the questions
who? what? |
| 2 case: Accusative | (कर्मन्) | answers the questions
whom? what? |

- 3 case: Instrumental (करणं) answers the questions
with or by whom? or
with or by what?
- 4 case: Dative (संप्रदानं) answers the questions
to or for whom? or
to or for what?
- 5 case: Ablative (अपादानं) answers the questions
from whom? from what?
- 6 case: Genitive (संबन्धः) answers the questions
of whom? of what?
- 7 case: Locative (अधिकरणं) answers the questions
when? or where?
- 8 case: Vocative (संबुद्धिः) calling

B. NUMBER

Sanskrit has three numbers:

SINGULAR	DUAL	PLURAL
one person or thing involved e.g. 'hand'	two persons or things involved eg. 'both hands'	more than two involved e.g. 'hands'

C. PERSON

Sanskrit has three persons for each number:

	SINGULAR	DUAL	PLURAL
1 person	I	we two	we
2 person	you	you two	you
3 person	he, she, it	the two	they

D. VOICE

The Sanskrit verb has two voices in each of its tenses:

1. The ACTIVE VOICE, परस्मैपद (*parasmai-pada*) or 'word directed to another', which conveys the idea that the action is transitive. For instance: *yajati* = he sacrifices (said of the priest who performs the ritual for the benefit of someone).

2. The MIDDLE VOICE, आत्मनेपद (*ātmane-pada*) or 'word directed to oneself', which conveys the idea that the action is reflexive. For instance: *yajate* = he sacrifices (said of the one who performs the ritual for his own benefit).

Active and Middle have their own endings.

The designations 'active' and 'reflexive' are not to be taken too literally, as they do not always correspond to the Sanskrit.

Not all verbs make their forms in both active and middle. Some verbs are conjugated only in one voice throughout, others habitually associate one of their tenses with one voice.

E. MODE

The Sanskrit verb has four modes:

1. The indicative, the most important mode. It has no special sign.

2. The optative which conveys a wish, desire or request. It also expresses condition or contingency and is, therefore, also called potential. It is formed

by adding to the tense-stem *yā* in the active, *ī* in the middle. Infrequent.

3. The imperative expresses a demand or command. It is formed by adding special endings to the tense-stem. Infrequent.

4. The subjunctive, of frequency only in the oldest language. Not discussed here.

It is impossible to give in this limited space all the intricacies of Sanskrit inflection. We, thus, had to confine ourselves to essentials. When the inflectional endings are joined to the stem there often appear changes in the stem itself, a strengthening or weakening, according to the weight of the ending. The student has already studied many cases of this nature in the preceding pages so that he will be able to account for such changes in the paradigms. He should, however, note the persons or cases in which such changes occur regularly. He should also study carefully the numerous euphonic changes in the stems.

CONJUGATION

GENERAL VIEW OF VERB-ENDINGS

1. Endings attached to present and future stems to form the present and future tenses:

ACTIVE			Person	MIDDLE		
Sing.	Dual	Plural		Sing.	Dual	Plural
<i>mī</i>	<i>vas</i>	<i>mas</i>	1.	<i>e</i>	<i>vahe</i>	<i>mahe</i>
<i>si</i>	<i>thas</i>	<i>tha</i>	2.	<i>se</i>	<i>āthe</i>	<i>dhve</i>
<i>ti</i>	<i>tas</i>	<i>a(n)ti</i>	3.	<i>te</i>	<i>āte</i>	<i>a(n)te</i>

2. Endings attached to perfect stems to form the perfect tense:

<i>a</i>	<i>va</i>	<i>ma</i>	1.	<i>e</i>	<i>vahe</i>	<i>mahe</i>
<i>tha</i>	<i>athus</i>	<i>a</i>	2.	<i>se</i>	<i>āthe</i>	<i>dhve</i>
<i>a</i>	<i>atus</i>	<i>us</i>	3.	<i>e</i>	<i>āte</i>	<i>re</i>

3. Endings attached to aorist stems to form the aorist tense:

<i>(a)m</i>	<i>va</i>	<i>ma</i>	1.	<i>i, a</i>	<i>vahi</i>	<i>mahi</i>
<i>s</i>	<i>tam</i>	<i>ta</i>	2.	<i>thās</i>	<i>āthām</i>	<i>dhvam</i>
<i>t</i>	<i>tām</i>	<i>an, us</i>	3.	<i>ta</i>	<i>ātām</i>	<i>a (n) ta, ran</i>

4. Imperative endings:

<i>āni</i>	<i>āva</i>	<i>āma</i>	1.	<i>ai</i>	<i>āvahai</i>	<i>āmahai</i>
<i>[(a)hi]</i>	<i>tam</i>	<i>ta</i>	2.	<i>sva</i>	<i>āthām</i>	<i>dhvam</i>
<i>tu</i>	<i>tām</i>	<i>a (n) tu</i>	3.	<i>tām</i>	<i>ātām</i>	<i>a (n) tām</i>

5. The endings of the imperfect are those of no. 3, added to the present-stem which has an *a* prefixed to it.

6. The endings of the optative are those of no. 3 also, added to the present-stem which is extended by the optative mode-sign.

PARADIGMS

Following are typical paradigms of verbs whose stem-formation has been described on pages 56 ff. All verbs of the same class are conjugated alike, but there are also many irregularities. Some of the common verbs whose forms are given in full show the nature of such irregularities.

All forms of the Active are placed on the left side, those of the Middle on the right side. The person is indicated between the two voices. s. stands for singular, d. for dual, p. for plural.

PRESENT

The meaning of the present tense is clear, e.g. s.: I am, you are, he is; d.: we both are, you two are, both are; p.: we are, you are, they are. Examples:
1st class verb $\sqrt{bhū}$ = be, become [regular]

s.	d.	p.		s.	d.	p.
<i>bhavāmi</i>	<i>bhavāvas</i>	<i>bhavāmas</i>	1	<i>bhave</i>	<i>bhavāvahe</i>	<i>bhavāmahe</i>
<i>bhavasi</i>	<i>bhavathas</i>	<i>bhavatha</i>	2	<i>bhavase</i>	<i>bhavethe</i>	<i>bhavadhve</i>
<i>bhavati</i>	<i>bhavatas</i>	<i>bhavanti</i>	3	<i>bhavate</i>	<i>bhavete</i>	<i>bhavante</i>

2nd class verb $\sqrt{dviṣ}$ = hate [regular]

<i>dveṣmi</i>	<i>dviṣvas</i>	<i>dviṣmas</i>	1	<i>dviṣe</i>	<i>dviṣvahe</i>	<i>dviṣmahe</i>
<i>dveṣṣi</i>	<i>dviṣṥhas</i>	<i>dviṣṥha</i>	2	<i>dviṣṣe</i>	<i>dviṣṣāthe</i>	<i>dviṣṣhve</i>
<i>dveṣṭi</i>	<i>dviṣṥtas</i>	<i>dviṣṥanti</i>	3	<i>dviṣṥte</i>	<i>dviṣṥāte</i>	<i>dviṣṥate</i>

2nd class verb \sqrt{i} = go [regular]

<i>emi</i>	<i>ivas</i>	<i>imas</i>	1	<i>iye*</i>	<i>ivahe</i>	<i>imahe</i>
<i>eṣi</i>	<i>ithas</i>	<i>itha</i>	2	<i>iṣe</i>	<i>iṣāthe</i>	<i>iḍhve</i>
<i>eti</i>	<i>itas</i>	<i>yanti</i>	3	<i>ite</i>	<i>iṣāte</i>	<i>iṣate</i>

2nd class verb \sqrt{as} = be [irregular]

<i>asmi</i>	<i>svas</i>	<i>smaṣ</i>	1
<i>asi</i>	<i>sṥhas</i>	<i>sṥha</i>	2
<i>asti</i>	<i>stas</i>	<i>santi</i>	3

3rd class verb \sqrt{hu} = sacrifice [regular]

<i>juhomi</i>	<i>juhuvas</i>	<i>juhumas</i>	1	<i>juhve†</i>	<i>juhuvahe</i>	<i>juhummahe</i>
<i>juhoṣi</i>	<i>juhuthas</i>	<i>juhutha</i>	2	<i>juhuṣe</i>	<i>juhuvāthe</i>	<i>juhudhve</i>
<i>juhōti</i>	<i>juhutas</i>	<i>juhvati</i>	3	<i>juhute</i>	<i>juhuvāte</i>	<i>juhuvate</i>

3rd class verb $\sqrt{dhā}$ = put [irregular]

<i>dadhāmi</i>	<i>dadhvas</i>	<i>dadhmas</i>	1	<i>dadhe</i>	<i>dadhvahe</i>	<i>dadhmahe</i>
<i>dadhāsi</i>	<i>dhatthas</i>	<i>dhattha</i>	2	<i>dhatse</i>	<i>dadhāthe</i>	<i>dhaddhve</i>
<i>dadhāti</i>	<i>dhattas</i>	<i>dadhati</i>	3	<i>dhatte</i>	<i>dadhāte</i>	<i>dadhate</i>

5th class verb \sqrt{su} = press out [regular]

s.	d.	p.		s.	d.	p.
<i>sunomi</i>	<i>sunvas</i>	<i>sunmas</i>	1	<i>sunve</i>	<i>sunvahe</i>	<i>sunmahe</i>
	<i>sunuvas</i>	<i>sunumas</i>			<i>sunuvahe</i>	<i>sunumahe</i>
<i>sunoṣi</i>	<i>sunuthas</i>	<i>sunutha</i>	2	<i>sunuṣe</i>	<i>sunuvāthe</i>	<i>sunudhve</i>
<i>sunoti</i>	<i>sunutas</i>	<i>sunvanti</i>	3	<i>sunute</i>	<i>sunuvāte</i>	<i>sunuvate</i>

* This root is generally preceded by the preposition *adhi*, meaning study. *adhīye* = I study.

† This verb is Active in classical Sanskrit, but also Middle in the Veda-s and epics.

7th class verb \sqrt{yuj} = join [regular]

<i>yunajmi</i>	<i>yuñjvas</i>	<i>yuñjmas</i>	1	<i>yuñje</i>	<i>yuñjvahe</i>	<i>yuñjmahe</i>
<i>yunakṣi</i>	<i>yuñkthas</i>	<i>yuñktha</i>	2	<i>yuñkṣe</i>	<i>yuñjāthe</i>	<i>yuñgdhve</i>
<i>yunakti</i>	<i>yuñktas</i>	<i>yuñjanti</i>	3	<i>yuñkte</i>	<i>yuñjāte</i>	<i>yuñjate</i>

8th class verb $\sqrt{kṛ}$ = make, do [irregular]

<i>karomi</i>	<i>kurvas</i>	<i>kurmas</i>	1	<i>kurve</i>	<i>kurvahe</i>	<i>kurmahe</i>
<i>karoṣi</i>	<i>kuruthas</i>	<i>kurutha</i>	2	<i>kurṣe</i>	<i>kurvāthe</i>	<i>kurudhve</i>
<i>karoti</i>	<i>kurutas</i>	<i>kurvanti</i>	3	<i>kurute</i>	<i>kurvāte</i>	<i>kurvate</i>

9th class verb \sqrt{kri} = buy [regular]

<i>kriṇāmi</i>	<i>kriṇivas</i>	<i>kriṇimas</i>	1	<i>kriṇe</i>	<i>kriṇivahe</i>	<i>kriṇīmahe</i>
<i>kriṇāsi</i>	<i>kriṇīthas</i>	<i>kriṇītha</i>	2	<i>kriṇīṣe</i>	<i>kriṇāthe</i>	<i>kriṇīdhve</i>
<i>kriṇāti</i>	<i>kriṇītas</i>	<i>kriṇanti</i>	3	<i>kriṇīte</i>	<i>kriṇāte</i>	<i>kriṇate</i>

IMPERFECT

The imperfect characterizes a past action which is present in its immediacy to the narrator or actually falls within the recent past. For instance: *āyam* (made from the 2nd class verb \sqrt{i} = go, in this way: *a* = the so-called augment of the imperfect + *ay* = the present-stem of \sqrt{i} , *ay* + *am* = the imperfect ending of the 1st person singular active) may be translated by 'I was going' or 'I went.' Other examples:

1st class verb $\sqrt{bhū}$ = be, become [regular]

<i>abhavam</i>	<i>abhavāva</i>	<i>abhavāmo</i>	1		
<i>abhavas</i>	<i>abhavatam</i>	<i>abhavata</i>	2		
<i>abhavat</i>	<i>abhavatām</i>	<i>abhavan</i>	3		
	1 <i>abhavē*</i>	<i>abhavāvahi</i>		<i>abhavāmahi</i>	
	2 <i>abhavathās</i>	<i>abhavethām</i>		<i>abhavadhvam</i>	
	3 <i>abhavata</i>	<i>abhavetām</i>		<i>abhavanta</i>	

* This verb is rarely Middle.

5th class verb \sqrt{vr} = cover [regular; \sqrt{vr} , meaning choose, usually follows 9th class verbs]

<i>avṛṇavam</i>	<i>avṛṇava</i>	<i>avṛṇuma</i>	1	<i>avṛṇvi</i>	<i>avṛṇvahi</i>	<i>avṛṇumahi</i>
<i>avṛṇos</i>	<i>avṛṇutam</i>	<i>avṛṇuta</i>	2	<i>avṛṇuthās</i>	<i>avṛṇvāthām</i>	<i>avṛṇudhvam</i>
<i>avṛṇot</i>	<i>avṛṇutām</i>	<i>avṛṇvan</i>	3	<i>avṛṇuta</i>	<i>avṛṇvātām</i>	<i>avṛṇvata</i>

2nd class verb \sqrt{as} = be [regular]

<i>āsam</i>	<i>āsva</i>	<i>āsma</i>	1
<i>āsīs</i>	<i>āstam</i>	<i>āsta</i>	2
<i>āsīt</i>	<i>āstām</i>	<i>āsan</i>	3

OPTATIVE

The optative can be expressed variously in English. For instance: *īśīta* (made from the 2nd class verb $\sqrt{īś}$ = be master in this way: $\sqrt{īś}$ = the present-stem + \bar{i} = optative mode-sign + *ta* = optative ending of the 3rd person singular, middle) may be rendered 'he would like to be master' or 'he would be master' or 'he may be master,' etc. Other examples:

1st class verb $\sqrt{bhū}$ = be, become [regular]

<i>bhaveyam</i>	<i>bhaveva</i>	<i>bhavema</i>	1	<i>bhaveya</i>	<i>bhavevahi</i>	<i>bhavemahi</i>
<i>bhaves</i>	<i>bhavetam</i>	<i>bhaveta</i>	2	<i>bhavethās</i>	<i>bhaveyāthām</i>	<i>bhavedhvam</i>
<i>bhavet</i>	<i>bhavetām</i>	<i>bhaveyus</i>	3	<i>bhaveta</i>	<i>bhaveyātām</i>	<i>bhaveran</i>

2nd class verb $\sqrt{dviṣ}$ = hate [regular]

<i>dviṣyām</i>	<i>dviṣyāva</i>	<i>dviṣyāma</i>	1	<i>dviṣīya</i>	<i>dviṣīvahi</i>	<i>dviṣīmahi</i>
<i>dviṣyās</i>	<i>dviṣyātam</i>	<i>dviṣyāta</i>	2	<i>dviṣīlhās</i>	<i>dviṣīyāthām</i>	<i>dviṣīdhvam</i>
<i>dviṣyāt</i>	<i>dviṣyātām</i>	<i>dviṣyus</i>	3	<i>dviṣīta</i>	<i>dviṣīyātām</i>	<i>dviṣīran</i>

2nd class verb \sqrt{as} = be [irregular]

<i>syām</i>	<i>syāva</i>	<i>syāma</i>	1
<i>syās</i>	<i>syātam</i>	<i>syāta</i>	2
<i>syāt</i>	<i>syātām</i>	<i>syus</i>	3

IMPERATIVE

The imperative may have the sense of a command, an entreaty, an obligation, e.g.: *yāhi*=go! *corayāñi*=let me steal; *dveṣāma*=we must hate.

5th class verb \sqrt{ci} =gather [regular]

<i>cinavāni</i>	<i>cinavāva</i>	<i>cinavāma</i>	1		
<i>cinu</i>	<i>cinutam</i>	<i>cinuta</i>	2		
<i>cinotu</i>	<i>cinutām</i>	<i>cinvantu</i>	3		
		1 <i>cinavai</i>	<i>cinavāvahai</i>	<i>cinavāmahai</i>	
		2 <i>cinuṣva</i>	<i>cinvāthām</i>	<i>cinudhvam</i>	
		3 <i>cinutām</i>	<i>cinvātām</i>	<i>cinvatām</i>	

PERFECT

The perfect indicates a definite, self-contained, accomplished event whose effect may be present though having taken place in the past. Translation varies, accordingly, sometimes a true perfect in English being the equivalent, often-times an imperfect or a present. Thus, *uvāca* may be rendered 'he said,' 'he has said', or 'he says'. Two examples of the full forms may suffice. Note the frequent union-vowel *i*.

 \sqrt{budh} =wake, know [regular]

<i>bubodha</i>	<i>bubudhiva</i>	<i>bubudhima</i>	1		
<i>bubodhitha</i>	<i>bubudhathus</i>	<i>bubudha</i>	2		
<i>bubodha</i>	<i>bubudhatus</i>	<i>bubudhus</i>	3		
		1 <i>bubudhe</i>	<i>bubudhivahe</i>	<i>bubudhimahe</i>	
		2 <i>bubudhiṣe</i>	<i>bubudhāthe</i>	<i>bubudhidhve</i>	
		3 <i>bubudhe</i>	<i>bubudhāte</i>	<i>bubudhire</i>	

√*vac*=speak [regular;there are two stems, *uvac* or *uvāc* and *ūc* (see page 63)]

<i>uvaca*</i>	<i>ūciva</i>	<i>ūcima</i>	1	<i>ūce</i>	<i>ūcivahe</i>	<i>ūcimahe</i>
<i>uvaktha**</i>	<i>ūcathus</i>	<i>ūca</i>	2	<i>ūciṣe</i>	<i>ūcāthe</i>	<i>ūcidhve</i>
<i>uvāca</i>	<i>ūcatus</i>	<i>ūcus</i>	3	<i>ūce</i>	<i>ūcāte</i>	<i>ūcīre</i>

AORIST

The aorist characterizes a past event that is still present as fact or memory. For instance: 'The sun has appeared' or 'they thought he had done it'.

The augment *a* which we met in the imperfect is also present in the aorist. Hence the two tenses resemble each other closely in some verbs. From √*bhū*=bc, is made *abhūt*=he has been, (*a*=augment + *bhū*=aorist stem + *t*=ending of the 3rd person singular aorist active). From √*jīv*=live, is made *ajīviṣam*=I have lived (*a*+*jīvis*=aorist stem + *am*=ending of 1st person singular aorist active). Following are full forms of √*jan*=give birth (aorist stem=*jījan*):

<i>ajījanam†</i>	<i>ajījanāva</i>	<i>ajījanāma</i>	1
<i>ajījanas</i>	<i>ajījanatam</i>	<i>ajījanata</i>	2
<i>ajījanat</i>	<i>ajījanatām</i>	<i>ajījanan</i>	3

FUTURE

The Sanskrit future has the same meaning as the English future. One full paradigm will be sufficient to show its formation: *karisyāmi*=I shall do, from the verb √*kr*=make, do:

<i>karisyāmi</i>	<i>karisyāvas</i>	<i>karisyāmas</i>	1	<i>karisyē</i>	<i>karisyāvahe</i>	<i>karisyāmahe</i>
<i>karisyasi</i>	<i>karisyathas</i>	<i>karisyatha</i>	2	<i>karisyase</i>	<i>karisyethe</i>	<i>karisyadhve</i>
<i>karisyati</i>	<i>karisyatas</i>	<i>karisyanti</i>	3	<i>karisyate</i>	<i>karisye</i>	<i>karisyante</i>

* or *uvāca*

** or *uvacitha*

† This verb is Middle, but Active in the Causal.

SECONDARY CONJUGATION

In the verb-forms given thus far the tense-stem is the basis of conjugation. The resulting formations are called 'primary'. In 'secondary' formations the basis of conjugation is a stem which endows the verb with a fuller and richer meaning. Stems so formed belong to the present system and do not differ from 'primary' stems as far as conjugation is concerned. ALL DISTINCTIONS OF VERB-CLASSES ARE GIVEN UP ENTIRELY.

PASSIVE

Theoretically, every verb can form a passive by adding *ya* to its root. The stem then takes only middle endings.

[Since 4th class verbs form their stems in like manner, they cannot be distinguished in the middle from passive forms. From \sqrt{budh} =wake, is made, e.g. *budhyate* (3rd pers. sing. present) which as middle means 'he awakes', as passive 'he is being awakened'. This difficulty does not exist in the 5th class verb \sqrt{sru} =hear. The same form in the middle would be *śṛṇute*=he hears, in the passive *śrūyate*=he is heard]

From $\sqrt{kṛ}$ =make, the 3rd pers. sing. of all passive forms has been selected as example:

Present:	<i>kriyate</i>	= he is made
Imperfect:	<i>akriyata</i>	= he was made
Optative:	<i>kriyeta</i>	= he would be made
Imperative:	<i>kriyatām</i>	= let him be made

CAUSATIVE

A causative stem is made by appending *aya* to the strengthened root. The formation is identical with stems of 10th class verbs. From $\sqrt{bhū}$, we select the 1st pers. plural of both voices:

Active:

Present:	<i>bhāvayāmas</i>	= we cause to be
Imperfect:	<i>abhāvayāma</i>	= we caused to be
Optative:	<i>bhāvayema</i>	= we would cause to be
Imperative:	<i>bhāvayāma</i>	= let us cause to be

Middle:

Present:	<i>bhāvayāmahe</i>	= we cause to be
Imperfect:	<i>abhāvayāmahi</i>	= we caused to be
Optative:	<i>bhāvayemahi</i>	= we would cause to be
Imperative:	<i>bhāvayāmahai</i>	= let us cause to be

Verbs ending in *ā* (except *pā*) interpose a *p* between root and causative suffix, e.g., *gāpayāmi*=I cause to sing ($\sqrt{gā}$); similarly also *arpayāmi*=I cause to send (\sqrt{r}).

INTENSIVE

The intensive characterizes a repeated or intensified action or event. It is made by reduplication. The first syllable of the resulting stem is either simply strengthened (*vāvad* from \sqrt{vad}) or repeats a second consonant of the root (*carcar* from \sqrt{car}), or introduces an *i*-vowel (*varivṛt* from $\sqrt{vṛt}$). Following is an example of the 1st person singular in the active forms of the intensive stem *cekṣip*, from $\sqrt{kṣip}$:

- Present: *cekṣepmi*: = I throw repeatedly, or I
throw with all my might
Imperfect: *acekṣepam* = I was throwing, etc.
Optative: *cekṣipyām* = I would throw, etc.
Imperative: *cekṣepāni* = let me throw, etc.

DESIDERATIVE

A stem expressing desire is made by reduplicating the root and appending *sa* or *iṣa*, e.g. *didṛkṣāmi*=I desire to see, I am anxious to see ($\sqrt{dṛś}$); *vividiṣāmi*=I desire to know (\sqrt{vid}). Sometimes the double root is contracted into one syllable (from $\sqrt{dā}$ is made a stem *didāsa* as well as *ditsa*). The conjugation in active and middle follows the other secondary formations.

NOUNS IN CONJUGATION

DENOMINATIVE

Verbal stems may be made from noun-stems by adding to the latter an *a*, but commonly *ya*, leaving the final vowel unchanged or modifying it slightly, or interposing *s*. Examples will show the construction and the variety of meaning:

- rājānasi*=you act like a king (*rājan*+*a*+*si*)
janīyati=he desires a wife (*janī*+*ya*+*ti*)
śabdāye=I am noisy (*śabda*+*ya*+*e*)
madhusyati=he craves honey (*madhu*+*s*+*ya*+*ti*)

PERIPHRASTIC FORMATIONS

Instead of conjugating the verbal stem, a verbal noun may be made whose stem is prefixed to an auxiliary

verb which, in its conjugational forms, effects the state or action signified by the noun. Such forms are known as periphrastic.

The PERIPHRASTIC PERFECT takes an abstract noun in the accusative and combines it with the perfect of \sqrt{as} , $\sqrt{bhū}$ or $\sqrt{kṛ}$. From $\sqrt{īś}$ is made *īśāṃcakāra*=I ruled (accusative *īśāṃ*=lordship + *cakāra*=I made), *īśāṃcakārtha*=you ruled, etc. Combined with \sqrt{as} the 1st pers. sing. would be *īśāmāsa*, with $\sqrt{bhū}$ it would be *īśāmbabhūva*.

The PERIPHRASTIC FUTURE prefixes the nominative of a noun, made by adding *ṭṛ* to the root, to the 1st and 2nd persons of the present of \sqrt{as} . From $\sqrt{dā}$ is made *dātāsmi*=I will give (*dātā*=a giver + *asmi*=I am). Third persons omit the verb: *dātā*=he will give; *dātāras*=they will give.

INFINITIVE AND GERUND

The INFINITIVE is a stereotyped accusative of a verbal noun. To the strengthened root is added *tum*, with or without the union-vowel *i*:

<i>jīvītum</i>	= to live	($\sqrt{jīṽ}$)	<i>śrotum</i>	= to hear	($\sqrt{śru}$)
<i>draṣṭum</i>	= to see	($\sqrt{dṛś}$)	<i>han̄tum</i>	= to kill	(\sqrt{han})
<i>sādayitum</i>	= to set	(causative stem <i>sādaya</i> of \sqrt{sad})			

The GERUND is a stereotyped instrumental case of a verbal noun. Simple roots add *tvā*:

kṛtvā=having done ($\sqrt{kṛ}$)

jñātvā=having known, knowing ($\sqrt{jñā}$)

Roots with prepositions (see below) add *ya* or *tya*:
-nīya=having led ($\sqrt{nī}$):-*cītya*=having noted (\sqrt{ci})

DECLENSION

A tabular view of noun and adjective endings has not been attempted here. The student should study the paradigms, noting the constant recurrence of certain endings in certain cases, the paucity of dual forms, the identity of two or more plural case-endings, the agreement of nominative and accusative in neuter stems, etc.

Cases and numbers have been explained on pp. 84-5 N stands for nominative, AC for accusative, etc. The stems are found on pp. 65-76 and 120-2 Here, as in the verbs, it is not possible for lack of space to call attention to the use of weak and strong stems with certain endings, nor the various euphonic changes resulting from joining stems and endings.

PARADIGMS

DECLENSION OF A-STEMS

kāma=love. Typical of all masculine noun and adjective stems ending in *a*.

	s	d	p
N	<i>kāmas</i>	<i>kāmau</i>	<i>kāmās</i>
AC	<i>kāmam</i>	<i>kāmau</i>	<i>kāmān</i>
I	<i>kāmena</i>	<i>kāmābhyām</i>	<i>kāmais</i>

	s	d	p
D	<i>kāmāya</i>	<i>kāmābhyām</i>	<i>kāmebhyas</i>
AB	<i>kāmāt</i>	<i>kāmābhyām</i>	<i>kāmebhyas</i>
G	<i>kāmasya</i>	<i>kāmayos</i>	<i>kāmānām</i>
L	<i>kāme</i>	<i>kāmayos</i>	<i>kāmeṣu</i>
V	<i>kāma</i>	<i>kāmau</i>	<i>kāmās</i>

phala = fruit. Typical of all neuter nouns and adjectives.
Varies from the masculine only in the following cases:

N	<i>phalam</i>	<i>phale</i>	<i>phalāni</i>
AC	<i>phalam</i>	<i>phale</i>	<i>phalāni</i>
V	<i>phala</i>	<i>phale</i>	<i>phalāni</i>

DECLENSION OF *Ā*-STEMS

jā = progeny. Typical of all feminine root-stems ending in *ā*.

bālā = girl. Typical of all feminine derivative noun and adjective stems in *ā*.

s	d	p		s	d	p
<i>jās</i>	<i>jau</i>	<i>jās</i>	N	<i>bālā</i>	<i>bāle</i>	<i>bālās</i>
<i>jām</i>	<i>jau</i>	<i>jās, jas</i>	AC	<i>bālām</i>	<i>bāle</i>	<i>bālās</i>
<i>jā</i>	<i>jābhyām</i>	<i>jābhis</i>	I	<i>bālayā</i>	<i>bālābhyām</i>	<i>bālābhis</i>
<i>je</i>	<i>jābhyām</i>	<i>jābhyas</i>	D	<i>bālāyai</i>	<i>bālābhyām</i>	<i>bālābhyas</i>
<i>jas</i>	<i>jābhyām</i>	<i>jābhyas</i>	AB	<i>bālāyās</i>	<i>bālābhyām</i>	<i>bālābhyas</i>
<i>jas</i>	<i>jōs</i>	<i>jā (nā) m</i>	G	<i>bālāyās</i>	<i>bālayos</i>	<i>bālānām</i>
<i>jī</i>	<i>jōs</i>	<i>jāsu</i>	L	<i>bālāyām</i>	<i>bālayos</i>	<i>bālāsu</i>
<i>jās</i>	<i>jau</i>	<i>jās</i>	V	<i>bāle</i>	<i>bāle</i>	<i>bālās</i>

DECLENSION OF *I*-STEMS

agni=fire. Typical of all masculine derivative noun and adjective stems in *i*.

	s	d	p
N	<i>agnis</i>	<i>agnī</i>	<i>agnayas</i>
AC	<i>agnim</i>	<i>agnī</i>	<i>agnīn</i>
I	<i>agninā</i>	<i>agnibhyām</i>	<i>agnibhis</i>
D	<i>agnaye</i>	<i>agnibhyām</i>	<i>agnibhyas</i>
AB	<i>agnes</i>	<i>agnibhyām</i>	<i>agnibhyas</i>
G	<i>agnes</i>	<i>agnyos</i>	<i>agninām</i>
L	<i>agnau</i>	<i>agnyos</i>	<i>agnīsu</i>
V	<i>agne</i>	<i>agnī</i>	<i>agnayas</i>

mati=thought. Typical of all feminine derived noun and adjective stems in *i*.

	s	d	p
N	<i>matīs</i>	<i>matī</i>	<i>matayas</i>
AC	<i>matīm</i>	<i>matī</i>	<i>matīs</i>
I	<i>matyā</i>	<i>matibhyām</i>	<i>matibhis</i>
D	<i>mataye,</i> <i>matyai</i>	<i>matibhyām</i>	<i>matibhyas</i>
AB	<i>mates,</i> <i>matyās</i>	<i>matibhyām</i>	<i>matibhyas</i>
G	<i>mates,</i> <i>matyās</i>	<i>matyos</i>	<i>matīnām</i>
L	<i>matau,</i> <i>matyām</i>	<i>matyos</i>	<i>matīsu</i>
V	<i>mate</i>	<i>matī</i>	<i>matayas</i>

vāri=water. Typical of all neuter derivative noun and adjective stems in *i*.

	s	d	p
N	<i>vāri</i>	<i>vāriṇī</i>	<i>vāriṇī</i>
AC	<i>vāri</i>	<i>vāriṇī</i>	<i>vāriṇī</i>
I	<i>vāriṇā</i>	<i>vāribhyām</i>	<i>vāribhis</i>
D	<i>vāriṇe</i>	<i>vāribhyām</i>	<i>vāribhyas</i>

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	s	d	p
AB	<i>vāriṇas</i>	<i>vāribhyām</i>	<i>vāribhyas</i>
G	<i>vāriṇas</i>	<i>vāriṇos</i>	<i>vāriṇām</i>
L	<i>vāriṇi</i>	<i>vāriṇos</i>	<i>vāriṣu</i>
V	<i>vāri, vāre</i>	<i>vāriṇi</i>	<i>vāriṇi</i>

DECLENSION OF *I*-STEMS

dhī=thought. Typical of all feminine root-stems ending in *ī*.

	s	d	p
N	<i>dhīs</i>	<i>dhīyau</i>	<i>dhīyas</i>
AC	<i>dhīyam</i>	<i>dhīyau</i>	<i>dhīyas</i>
I	<i>dhīyā</i>	<i>dhībhyām</i>	<i>dhībhis</i>
D	<i>dhīye, dhīyai</i>	<i>dhībhyām</i>	<i>dhībhyas</i>
AB	<i>dhīyas, dhīyās</i>	<i>dhībhyām</i>	<i>dhībhyas</i>
G	<i>dhīyas, dhīyās</i>	<i>dhīyos</i>	<i>dhīyām, dhīnām</i>
L	<i>dhīyi, dhīyām</i>	<i>dhīyos</i>	<i>dhīṣu</i>
V	<i>dhīs</i>	<i>dhīyau</i>	<i>dhīyas</i>

devī=goddess. Typical of all feminine derived noun and adjective stems in *ī*.

	s	d	p
N	<i>devī</i>	<i>devyau</i>	<i>devyas</i>
AC	<i>devīm</i>	<i>devyau</i>	<i>devīs</i>
I	<i>devyā</i>	<i>devībhyām</i>	<i>devībhis</i>
D	<i>devyai</i>	<i>devībhyām</i>	<i>devībhyas</i>
AB	<i>devyās</i>	<i>devībhyām</i>	<i>devībhyas</i>
G	<i>devyās</i>	<i>devyos</i>	<i>devīnām</i>
L	<i>devyām</i>	<i>devyos</i>	<i>devīṣu</i>
V	<i>devi</i>	<i>devyau</i>	<i>devyas</i>

DECLENSION OF *U*-STEMS

śatru = enemy. Typical of all masculine derived noun and adjective stems in *u*.

	s	d	p
N	<i>śatrus</i>	<i>śatrū</i>	<i>śatravas</i>
AC	<i>śatrum</i>	<i>śatrū</i>	<i>śatrūn</i>
I	<i>śatruṇā</i>	<i>śatrubhyām</i>	<i>śatrubhis</i>
D	<i>śatrave</i>	<i>śatrubhyām</i>	<i>śatrubhyas</i>
AB	<i>śatros</i>	<i>śatrubhyām</i>	<i>śatrubhyas</i>
G	<i>śatros</i>	<i>śatrvos</i>	<i>śatrūnām</i>
L	<i>śatrau</i>	<i>śatrvos</i>	<i>śatruṣu</i>
V	<i>śatro</i>	<i>śatrū</i>	<i>śatravas</i>

dhenu = cow. Typical of all feminine derivative noun-stems ending in *u*.

	s	d	p
N	<i>dhenus</i>	<i>dhenū</i>	<i>dhenavas</i>
AC	<i>dhenum</i>	<i>dhenū</i>	<i>dhenūs</i>
I	<i>dhenvā</i>	<i>dhenubhyām</i>	<i>dhenubhis</i>
D	<i>dhenave, dhenvai</i>	<i>dhenubhyām</i>	<i>dhenubhyas</i>
AB	<i>dhenos, dhenvās</i>	<i>dhenubhyām</i>	<i>dhenubhyas</i>
G	<i>dhenos, dhenvās</i>	<i>dhenvos</i>	<i>dhenūnām</i>
L	<i>dhenau, dhenvām</i>	<i>dhenvos</i>	<i>dhenuṣu</i>
V	<i>dhenō</i>	<i>dhenū</i>	<i>dhenavas</i>

madhu = honey. Typical of all neuter derivative noun and adjective stems in *u*.

	s	d	p
N	<i>madhu</i>	<i>madhunī</i>	<i>madhūni</i>
AC	<i>madhu</i>	<i>madhunī</i>	<i>madhūni</i>
I	<i>madhunā</i>	<i>madhubhyām</i>	<i>madhubhis</i>

	s	d	p
D	<i>madhune</i>	<i>madhubhyām</i>	<i>madhubhyas</i>
AB	<i>madhunās</i>	<i>madhubhyām</i>	<i>madhubhyas</i>
G	<i>madhunās</i>	<i>madhunos</i>	<i>madhūnām</i>
L	<i>madhuni</i>	<i>madhunos</i>	<i>madhuṣu</i>
V	<i>madhu, madho</i>	<i>madhuni</i>	<i>madhūni</i>

DECLENSION OF Ū-STEMS

bhū=earth. Typical of feminine root-stems in *ū*.

	s	d	p
N	<i>bhūs</i>	<i>bhuvau</i>	<i>bhuvas</i>
AC	<i>bhuvam</i>	<i>bhuvau</i>	<i>bhuvas</i>
I	<i>bhuvā</i>	<i>bhūbhyām</i>	<i>bhūbhis</i>
D	<i>bhuve, bhuvai</i>	<i>bhūbhyām</i>	<i>bhūbhyas</i>
AB	<i>bhuvas, bhuvās</i>	<i>bhūbhyām</i>	<i>bhūbhyas</i>
G	<i>bhuvas, bhuvās</i>	<i>bhuvoś</i>	<i>bhuvām, bhūnām</i>
L	<i>bhuvi, bhuvām</i>	<i>bhuvoś</i>	<i>bhūṣu</i>
V	<i>bhūs</i>	<i>bhuvau</i>	<i>bhuvas</i>

vadhū=woman. Typical of feminine derivatives ending in *ū*.

	s	d	p
N	<i>vadhūs</i>	<i>vadhvau</i>	<i>vadhvas</i>
AC	<i>vadhūm</i>	<i>vadhvau</i>	<i>vadhūs</i>
I	<i>vadhvā</i>	<i>vadhūbhyām</i>	<i>vadhūbhis</i>
D	<i>vadhvai</i>	<i>vadhūbhyām</i>	<i>vadhūbhyas</i>
AB	<i>vadhvās</i>	<i>vadhūbhyām</i>	<i>vadhūbhyas</i>
G	<i>vadhvās</i>	<i>vadhvoś</i>	<i>vadhūnām</i>
L	<i>vadhvām</i>	<i>vadhvoś</i>	<i>vadhūṣu</i>
V	<i>vadhu</i>	<i>vadhvau</i>	<i>vadhvas</i>

DECLENSION OF Ṛ-STEMS

dāṭṛ=giver. Typical of all masculine derivative stems ending in *ṭṛ*.

	s	d	p
N	<i>dātā</i>	<i>dātārau</i>	<i>dātāras</i>
AC	<i>dātāram</i>	<i>dātārau</i>	<i>dātṛṇ</i>
I	<i>dātrā</i>	<i>dāṭṛbhyām</i>	<i>dāṭṛbhis</i>
D	<i>dātre</i>	<i>dāṭṛbhyām</i>	<i>dāṭṛbhyas</i>
AB	<i>dātur</i>	<i>dāṭṛbhyām</i>	<i>dāṭṛbhyas</i>
G	<i>dātur</i>	<i>dātros</i>	<i>dātṛṇām</i>
L	<i>dātari</i>	<i>dātros</i>	<i>dāṭṛṣu</i>
V	<i>dātar</i>	<i>dātārau</i>	<i>dātāras</i>

The family-relationships in *ṭṛ* (see page 75) are declined like *dāṭṛ* with only slight variations in stem-treatment. Besides, the female names of relationships have in the accusative plural *ṛs*, e.g., *mātṛs*=mothers.

The adjective *dāṭṛ*=giving, declined as neuter, may be taken as typical of all neuters in *ṭṛ*.

	s	d	p
N	<i>dāṭṛ</i>	<i>dāṭṛṇī</i>	<i>dāṭṛṇī</i>
AC	<i>dāṭṛ</i>	<i>dāṭṛṇī</i>	<i>dāṭṛṇī</i>
I	<i>dāṭṛṇā</i>	<i>dāṭṛbhyām</i>	<i>dāṭṛbhis</i>
D	<i>dāṭṛṇe</i>	<i>dāṭṛbhyām</i>	<i>dāṭṛbhyas</i>
AB	<i>dāṭṛṇas</i>	<i>dāṭṛbhyām</i>	<i>dāṭṛbhyas</i>
G	<i>dāṭṛṇas</i>	<i>dātros</i>	<i>dātṛṇām</i>
L	<i>dāṭṛṇ</i>	<i>dātros</i>	<i>dāṭṛṣu</i>
V	<i>dāṭṛ, dātas</i>	<i>dāṭṛṇī</i>	<i>dāṭṛṇī</i>

DECLENSION OF DIPHTHONGAL STEMS

There is a small number of stems ending in diphthongs, e.g., *nau* (f) = ship, *rai* (f) = wealth, *dyo* (mf) = sky. As typical of such stems may be taken *go* (mf) = cattle, cow.

N	<i>gaus</i>	<i>gāvau</i>	<i>gāvas</i>
AC	<i>gām</i>	<i>gāvau</i>	<i>gās</i>
I	<i>gavā</i>	<i>gobhyām</i>	<i>gobhis</i>
D	<i>gave</i>	<i>gobhyām</i>	<i>gobhyas</i>
AB	<i>gos</i>	<i>gobhyām</i>	<i>gobhyas</i>
G	<i>gos</i>	<i>gavos</i>	<i>gavām</i>
L	<i>gavi</i>	<i>gavos</i>	<i>goṣu</i>
V	<i>gaus</i>	<i>gāvau</i>	<i>gāvas</i>

DECLENSION OF *N*-STEMS

In the declension of stems having as final a consonant the endings are more distinct from the stem than in that of stems ending in vowels.

Stems ending in *n* comprise all masculine and neuter stems in *an*, *man*, *van*, *in*, *min*, *vin*. *balin* = strong is typical of such stems:

	singular		dual		plural	
	m	n	m	n	m	n
N	<i>balī</i>	<i>bali</i>	<i>balinau</i>	<i>balinī</i>	<i>balinas</i>	<i>balīni</i>
AC	<i>balinam</i>	<i>bali</i>	<i>balinau</i>	<i>balinī</i>	<i>balinas</i>	<i>balīni</i>
I	<i>balinā</i>		<i>balibhyām</i>		<i>balibhis</i>	
D	<i>baline</i>		<i>balibhyām</i>		<i>balibhyas</i>	
AB	<i>balinas</i>		<i>balibhyām</i>		<i>balibhyas</i>	
G	<i>balinas</i>		<i>balinos</i>		<i>balinām</i>	
L	<i>balini</i>		<i>balinos</i>		<i>balīṣu</i>	
V	<i>balin</i>	<i>bali(n)</i>	<i>balinau</i>	<i>balinī</i>	<i>balinas</i>	<i>balīni</i>

Weak stems are liable to occur in the I, D, AB, G and L sing., the G and L dual, and the AC and G plural. Thus, the D sing. of *rājan* (m) = king is *rājñe* (not *rājane*). Likewise, the I sing. of *nāman* (n) = name, is *nāmnā* (not *nāmanā*), and so forth.

DECLENSION OF *NT*-STEMS

Typical of all masculine and neuter noun, adjective and participial stems ending in *ant*, *mant* and *vant* is *bharant* = bringing.

bharant (m):

	s	d	p
N	<i>bharan</i>	<i>bharantau</i>	<i>bharantas</i>
AC	<i>bharantam</i>	<i>bharantau</i>	<i>bharatas</i>
I	<i>bharatā</i>	<i>bharadbhyām</i>	<i>bharadbhis</i>
D	<i>bharate</i>	<i>bharadbhyām</i>	<i>bharadbhyas</i>
AB	<i>bharatas</i>	<i>bharadbhyām</i>	<i>bharadbhyas</i>
G	<i>bharatas</i>	<i>bharatos</i>	<i>bharatām</i>
L	<i>bharatī</i>	<i>bharatos</i>	<i>bharatsu</i>
V	<i>bharan</i>	<i>bharantau</i>	<i>bharantas</i>

bharant (n) differs only in the following cases:

N	<i>bharat</i>	<i>bharantī</i>	<i>bharanti</i>
AC	<i>bharat</i>	<i>bharantī</i>	<i>bharanti</i>
V	<i>bharat</i>	<i>bharantī</i>	<i>bharanti</i>

bharantī, the feminine of *bharant*, is declined like *devī* above. Stems ending in *mant* and *vant* have in the N sing. (m) *ān* instead of *an*, e.g., *bhagavān* = blessed.

DECLENSION *MS*-STEMS

Typical of all masculine and neuter participial stems ending in *āms* which show peculiar treatment of the stem is *vidvāms*=knowing.

	singular		dual		plural	
	m	n	m	n	m	n
N	<i>vidvān</i>	<i>vidvat</i>	<i>vidvāmsau</i>	<i>viduṣī</i>	<i>vidvāmsas</i>	<i>vidvāmsi</i>
AC	<i>vidvāmsam</i>	<i>vidvat</i>	<i>vidvāmsau</i>	<i>viduṣī</i>	<i>viduṣas</i>	<i>vidvāmsi</i>
I	<i>viduṣā</i>		<i>vidvadbhyām</i>		<i>vidvadbhis</i>	
D	<i>viduṣe</i>		<i>vidvadbhyām</i>		<i>vidvadbhyas</i>	
AB	<i>viduṣas</i>		<i>vidvadbhyām</i>		<i>vidvadbhyas</i>	
G	<i>viduṣas</i>		<i>viduṣos</i>		<i>viduṣām</i>	
L	<i>viduṣi</i>		<i>viduṣos</i>		<i>vidvatsu</i>	
V	<i>vidvan</i>	<i>vidvat</i>	<i>vidvāmsau</i>	<i>viduṣī</i>	<i>vidvāmsas</i>	<i>vidvāmsi</i>

DECLENSION OF OTHER CONSONANTAL STEMS

Except for the phenomena of weak and strong stems and the euphonic changes in stem-finals the rest of consonantal stems is, for the most part, regular throughout in declension. Therefore we bring as final examples of declension a noun of each gender on which - as a sort of résumé - the student might study the respective endings in their purity: *pad* (m)=foot *vāc* (f)=speech; and *manas* (n)=mind.

s	d	p		s	d	p
<i>pād</i>	<i>pāda</i>	<i>pādas</i>	N	<i>vāk</i>	<i>vāca</i>	<i>vācas</i>
<i>pādam</i>	<i>pāda</i>	<i>padas</i>	AC	<i>vācam</i>	<i>vāca</i>	<i>vācas</i>
<i>pādā</i>	<i>padbhyām</i>	<i>padbhis</i>	I	<i>vācā</i>	<i>vāgbhyām</i>	<i>vāgbhis</i>

s	d	p		s	d	p
<i>pade</i>	<i>padbhyām</i>	<i>padbhyas</i>	D	<i>vāce</i>	<i>vāgbhyām</i>	<i>vāgbhyas</i>
<i>padas</i>	<i>padbhyām</i>	<i>padbhyas</i>	AB	<i>vācas</i>	<i>vāgbhyām</i>	<i>vāgbhyas</i>
<i>padas</i>	<i>pados</i>	<i>padām</i>	G	<i>vācas</i>	<i>vācos</i>	<i>vācām</i>
<i>padī</i>	<i>pados</i>	<i>ṇatsu</i>	L	<i>vāci</i>	<i>vācos</i>	<i>vākṣu</i>
<i>pād</i>	<i>pāḍau</i>	<i>pāḍas</i>	V	<i>vāk</i>	<i>vācau</i>	<i>vācas</i>

	s	d	p
N	<i>manas</i>	<i>manasī</i>	<i>manāṃsi</i>
AC	<i>manas</i>	<i>manasī</i>	<i>manāṃsi</i>
I	<i>manasā</i>	<i>manobhyām</i>	<i>manobhis</i>
D	<i>manase</i>	<i>manobhyām</i>	<i>manobhyas</i>
AB	<i>manasas</i>	<i>manobhyām</i>	<i>manobhyas</i>
G	<i>manasas</i>	<i>manasos</i>	<i>manasām</i>
L	<i>manasi</i>	<i>manasos</i>	<i>manasṣu</i>
V	<i>manas</i>	<i>manasī</i>	<i>manāṃsi</i>

PRONOUNS

PERSONAL PRONOUN

aham = I (1st person)

	s	d	p
N	<i>aham</i>	<i>āvām</i>	<i>vayam</i>
AC	<i>mām, mā</i>	<i>āvām, nau</i>	<i>asmān, nas</i>
I	<i>mayā</i>	<i>āvābhyām</i>	<i>asmābhis</i>
D	<i>mahyam, me</i>	<i>āvābhyām, nau</i>	<i>asmabhyam, nas</i>
AB	<i>mat</i>	<i>āvābhyām</i>	<i>asmat</i>
G	<i>mama, me</i>	<i>āvayos nau</i>	<i>asmākam, nas</i>
L	<i>mayi</i>	<i>āvayos</i>	<i>asmāsu</i>

tvam = you (2nd person)

	s	d	p
N	<i>tvam</i>	<i>yuvām</i>	<i>yūyam</i>
AC	<i>tvām, tvā</i>	<i>yuvām, vām</i>	<i>yusmān, vas</i>

	s	d	p
I	<i>tvayā</i>	<i>yuvābhyām</i>	<i>yuṣmābhis</i>
D	<i>tubhyam, te</i>	<i>yuvābhyām, vām</i>	<i>yuṣmābhyam, vas</i>
AB	<i>tvat</i>	<i>yuvābhyām</i>	<i>yuṣmat</i>
G	<i>tava, te</i>	<i>yuvayos, vām</i>	<i>yuṣmākam, vas</i>
L	<i>tvayi</i>	<i>yuvayos</i>	<i>yuṣmāsu</i>

sas (m), *tat* (n), *sā* (f) = he, it, she (3rd person)

	s			d			p		
	m	n	f	m	n	f	m	n	f
N	<i>sas</i>	<i>tat</i>	<i>sā</i>	<i>tau</i>	<i>te</i>	<i>te</i>	<i>te</i>	<i>tāni</i>	<i>tās</i>
AC	<i>tam</i>	<i>tat</i>	<i>tām</i>	<i>tau</i>	<i>te</i>	<i>te</i>	<i>tān</i>	<i>tāni</i>	<i>tās</i>
I	<i>tena</i>	<i>tayā</i>		<i>tābhyām</i>			<i>tais</i>		<i>tābhis</i>
D	<i>tasmai</i>	<i>tasyai</i>		<i>tābhyām</i>			<i>tebhyas</i>		<i>tābhyas</i>
AB	<i>tasmāt</i>	<i>tasyās</i>		<i>tābhyām</i>			<i>tebhyas</i>		<i>tābhyas</i>
G	<i>tasya</i>	<i>tasyās</i>		<i>tayos</i>			<i>teṣāṃ</i>		<i>tāsāṃ</i>
L	<i>tasmin</i>	<i>tasyām</i>		<i>tayos</i>			<i>teṣu</i>		<i>tāsu</i>

DEMONSTRATIVE PRONOUNS

1. *sas*(m), *tat* (n), *sā*(f) = this one; identical with the personal pronoun in the 3rd person.
2. *eṣas* (m), *etat* (n), *eṣā* (f) = this here. Declined like the personal pronoun in the 3rd person.
3. *ayam* (m), *idam* (n), *iyaṃ* (f), = this, that:

	s			d			p		
	m	n	f	m	n	f	m	n	f
N	<i>ayam</i>	<i>idam</i>	<i>iyam</i>	<i>imau</i>	<i>ime</i>	<i>ime</i>	<i>ime</i>	<i>imāni</i>	<i>imās</i>
AC	<i>imam</i>	<i>idam</i>	<i>imām</i>	<i>imau</i>	<i>ime</i>	<i>ime</i>	<i>imān</i>	<i>imāni</i>	<i>imās</i>
I	<i>anena</i>		<i>anayā</i>	<i>ābhyām</i>			<i>ebhis</i>		<i>ābhis</i>
D	<i>asmai</i>		<i>asyai</i>	<i>ābhyām</i>			<i>ebhyas</i>		<i>ābhyas</i>
AB	<i>asmāt</i>		<i>asyās</i>	<i>ābhyām</i>			<i>ebhyas</i>		<i>ābhyas</i>
G	<i>asya</i>		<i>asyās</i>	<i>anayos</i>			<i>eṣāṃ</i>		<i>āsāṃ</i>
L	<i>asmin</i>		<i>asyām</i>	<i>anayos</i>			<i>eṣu</i>		<i>āsu</i>

4. *asau* (m f), *adas* (n) = yon, yonder :

	s			d			p		
	m	n	f	m	n	f	m	n	f
N	<i>asau</i>	<i>adas</i>	<i>asau</i>	<i>amū</i>	<i>amū</i>	<i>amū</i>	<i>amī</i>	<i>amūni</i>	<i>amūs</i>
AC	<i>amum</i>	<i>adas</i>	<i>amūm</i>	<i>amū</i>	<i>amū</i>	<i>amū</i>	<i>amūn</i>	<i>amūni</i>	<i>amūs</i>
I	<i>amunā</i>		<i>amuyā</i>		<i>amūbhyām</i>		<i>amībhis</i>		<i>amūbhis</i>
D	<i>amuṣmai</i>		<i>amuṣyai</i>		<i>amūbhyām</i>		<i>amībhyas</i>		<i>amūbhyas</i>
AB	<i>amuṣmāt</i>		<i>amuṣyās</i>		<i>amūbhyām</i>		<i>amībhyas</i>		<i>amūbhyas</i>
G	<i>amuṣya</i>		<i>amuṣyās</i>		<i>amuyos</i>		<i>amīṣām</i>		<i>amūṣām</i>
L	<i>amuṣmin</i>		<i>amuṣyām</i>		<i>amuyos</i>		<i>amīṣu</i>		<i>amūṣu</i>

5. *ena* = this. Only the following cases occur :

	s			d			p		
	m	n	f	m	n	f	m	n	f
AC	<i>enam</i>	<i>enat</i>	<i>enām</i>	<i>enau</i>	<i>ene</i>	<i>ene</i>	<i>enān</i>	<i>enāni</i>	<i>enās</i>
I		<i>enena</i>	<i>enayā</i>	—	—	—	—	—	—
G	—	—	—		<i>enayos</i>		—	—	—
L	—	—	—		<i>enayos</i>		—	—	—

RELATIVE PRONOUN

yas (m), *yat* (n), *yā* (f) = which. Declined like *sas*, *tat*, *sā* above.

INTERROGATIVE PRONOUN

kas (m), *kim* (n), *kā* (f) = who? Declined like *sas*, *tat*, *sā* above, except AC of *kim*, which is *kim*.

OTHER PRONOUNS

1. *ātman* (n) = soul, self. This is used as reflexive pronoun and follows the declension of *n*-stems (p. 106).
2. *bhavant* (m), *bhavatī* (f) = you (respectfully). Follows the declension of *bharant* (p. 107) and *devī* (p. 102).
3. *svayam* = (own) self. Indeclinable.

NUMERALS

CARDINALS

The numbers from 1 to 10 have been given on page 30. Their declension is not regular throughout. Of *eka* the plural in the sense of 'some' or 'certain ones' occurs besides the singular. Of *dva* only the dual is used; *eka*, *dva*, *tri* and *catur* distinguish three genders, while the rest of the numbers do not. The declension of *eka*, as well as of *sarva* and *viśva* meaning 'all, every' follows the personal pronoun in the third person, except that the N and AC of the neuter is, respectively, *ekam*, *sarvam*, *viśvam*.

dual of <i>dva</i>			plural of <i>tri</i>		
m	nf		m	n	f
<i>dvau</i>	<i>dve</i>	N	<i>trayas</i>	<i>trīṇi</i>	<i>tisras</i>
<i>dvau</i>	<i>dve</i>	AC	<i>trīn</i>	<i>trīṇi</i>	<i>tisras</i>
	<i>dvābhyām</i>	I	<i>tribhis</i>		<i>tiṣṭbhis</i>
	<i>dvābhyām</i>	D	<i>tribhyas</i>		<i>tiṣṭbhyas</i>
	<i>dvābhyām</i>	AB	<i>tribhyas</i>		<i>tiṣṭbhyas</i>
	<i>dvayos</i>	G	<i>trayāṇām</i>		<i>tiṣṭṇām</i>
	<i>dvayos</i>	L	<i>triṣu</i>		<i>tiṣṭṣu</i>
<i>dvau</i>	<i>dve</i>	V	<i>trayas</i>	<i>trīṇi</i>	<i>tisras</i>

plural of *catur*.

	m	n	f
N	<i>catvārat</i>	<i>catvāri</i>	<i>catasras</i>
AC	<i>caturas</i>	<i>catvāri</i>	<i>catasras</i>
I	<i>caturbhis</i>		<i>catasṛbhis</i>
D	<i>caturbhyas</i>		<i>catasṛbhyas</i>
AB	<i>caturbhyas</i>		<i>catasṛbhyas</i>
G	<i>caturṇām</i>		<i>catasṛṇām</i>
L	<i>caturṣu</i>		<i>catasṛṣu</i>
V	<i>catvāras</i>	<i>catvāri</i>	<i>catasras</i>

From 10 upward the tens are:

10 <i>daśa</i>	40 <i>catvāriṃśat</i>	70 <i>saptati</i>
20 <i>viṃśati</i>	50 <i>pañcāśat</i>	80 <i>aśīti</i> 100 <i>śata</i>
30 <i>triṃśat</i>	60 <i>ṣaṣṭi</i>	90 <i>navati</i>

Examples of combinations of numbers:

11 <i>ekādaśa</i>	15 <i>pañcadaśa</i>	19 <i>navadaśa</i>
12 <i>dvādaśa</i>	16 <i>ṣoḍaśa</i>	21 <i>ekaviṃśati</i>
13 <i>trayodaśa</i>	17 <i>saptadaśa</i>	26 <i>ṣaḍviṃśati</i>
14 <i>caturdaśa</i>	18 <i>aṣṭādaśa</i>	31 <i>ekatriṃśat</i> , etc.

The numbers 19, 29, etc. are also formed by subtraction: 19 = *ekonaviṃśati* (*eka* + *ūna* + *viṃśati* = 1 less 20) or, briefly, *ūnaviṃśati*.

From 1-19 the numbers agree with the nouns they qualify, e.g. *dvādaśabhir vāṇais* = with 12 arrows. Above 19 the number parallels the case of the word it qualifies in the singular (as: *śatena devais* = with 100 gods), or it takes the qualified word in the genitive (as: *śatam devānām* = one hundred [of] gods).

The Hindus count up to inconceivably high numbers giving each a name, e.g. *nikharva* = a thousand billions. The more important ones are:

1,000 = <i>sahasra</i>	100,000 = <i>lakṣa</i>
10,000 = <i>ayuta</i>	1,000,000 = <i>prayuta</i>
10,000,000 = <i>koṭi</i>	

ORDINALS

The ordinal numbers are not all formed regularly:

1st = <i>prathama</i>	7th = <i>saptatha, sapṭama</i>
2nd = <i>dvitīya</i>	8th = <i>aṣṭama</i>
3rd = <i>tṛtīya</i>	9th = <i>navama</i>
4th = <i>caturtha, tur(i)ya</i>	10th = <i>daśama</i>
5th = <i>pañcama</i>	11th — 19th agree with the
6th = <i>ṣaṣṭha</i>	the cardinals

The higher ordinals either agree with the short form of the cardinals or are distinguished by the suffix *tama*: 20th = *vimśatitama*, or, *vimśa*; 100th = *śatātama*, etc.

The ordinals may also serve the purpose of FRACTIONALS when a word denoting a part follows, e.g., *dvitīya* = $\frac{1}{2}$.

PREPOSITIONS

The prepositions in classical Sanskrit have lost the independence which they had in the oldest language. They are merely prefixes modifying the roots to which they are closely joined. They enable us to multiply and diversify the vocabulary and extend the range of verbal expression.

LIST OF PREPOSITIONAL PREFIXES

अति	(<i>ati</i>)	= over, across, beyond
अधि	(<i>adhi</i>)	= above, over, upon
अनु	(<i>anu</i>)	= along, after
अन्तर्	(<i>antar</i>)	= between, within
अप	(<i>apa</i>)	= away, off, from
अपि	(<i>api</i>)	= over, on
अभि	(<i>abhi</i>)	= toward, unto, to
अव	(<i>ava</i>)	= down, off, from
आ	(<i>ā</i>)	= toward, to
उद्	(<i>ud</i>)	= up, upward
उप	(<i>upa</i>)	= toward, near
नि	(<i>ni</i>)	= down, under
निस्	(<i>nis</i>)	= out
परा	(<i>parā</i>)	= back, backwards
परि	(<i>pari</i>)	= around, about
प्र	(<i>pra</i>)	= before, forward
प्रति	(<i>prati</i>)	= against, towards, to, back again
वि	(<i>vi</i>)	= apart, asunder
सम्	(<i>sam</i>)	= with, together

In joining, the finals of these prepositional prefixes undergo the usual euphonic changes, noteworthy being

only the occasional lengthening of an *i* and interposition of an *s*. A case of each will be found among the following words which illustrate the significant change in meaning due to the prefix. Sometimes two, three or even four prefixes are found joined to root or stem. It is wise in translating to keep as closely as possible to the original meaning of prefix and root.

atikram (*ati* + \sqrt{kram}) = to transgress (literally: to stride over)

avajñā = to disrespect, despise, look down upon

utthā (*ud* + $\sqrt{[s]thā}$) = to rise

upagam = to approach (literally: to go near)

nīpat = to fall down; *parāvṛt* = to turn away

viyuj = to disunite, separate

saṃskṛ (*saṃ* + *s* + $\sqrt{kṛ}$) = to adorn

saṃgam (*saṃ* + \sqrt{gam}) = to meet

Where the root is the basis of a noun-stem the prefix is carried over into the noun:

abhiyogaḥ (*abhi* + *yogaḥ* [\sqrt{yuj}]) = perseverance

upaniṣad (f) (*upa* + *ni* + *sad* [\sqrt{sad}]) = Upaniṣad, i.e. knowledge received while sitting at the feet of the teacher

nikāśaḥ = horizon; proximity; view

prativāc (f) and *prativācanam* = reply

visargaḥ (*vi* + *sargaḥ* [\sqrt{srj}]) = emission (lit.).

IMPORTANT NOTE: Some explanations are in order now that the student has advanced beyond the stage at which concessions must be made for didactic reasons.

Words from all parts of speech will now be met (some occurred already in chapter 10) which may not be reduced to

roots given in our Selected List. They either go back to other roots or their derived character has not been sufficiently established by Sanskritists.

2. In adjectives the masculine stem-form is given. In nouns the nominative singular if it at once reveals the gender of that noun. A final *s* is always changed to *visarga* ($:= \text{ḥ}$), a final *m* to *anusvāra* ($:-=m$) when the word is cited as a single vocable. The *anusvāra* indicates neuter, the *visarga* masculine gender unless otherwise specified.

ADVERBS

There are several species of adverbs.

1. Stereotyped cases of nouns (many of them obsolete), adjectives and pronouns used adverbially:

Accusative cases: e.g. *kim*=why, whether, *nāma*=by name, *nityam*=constantly, *bahu*=much, *rahas*=secretly, *satyam*=truly.

Instrumental cases: e.g. *tena*=therefore, *divā*=by day, *purā*=formerly, *sahasā*=quickly.

Dative cases: e.g. *cirāya*=long.

Ablative cases: e.g., *ārāt*=afar, *kasmāt*=wherefore? *tasmāt*=therefore, *balāt*=forcibly.

Genitive cases: e.g., *cirasya*=long.

Locative cases: e.g., *agre*=in front, *antare*=within, *dūre*=far off, *hetau*=by reason of.

2. Independent adverbial particles of every description, e.g. *na*=not, *punar*=again, *prthak*=separately, *prāk*=before, *hi*=indeed.

3. Adverbial prefixes, such as the very common negative prefix *a* or *an* (before vowels), as in *akṛta*=undone or *ajñāna*=ignorant; *dus*=badly, ill, as in

duṣkarman (n) = crime, *su* = well, as in *sukṛtin* = virtuous; likewise the following prefixes: *ati* = very, *antarā* = among, *anti* = near, *nis* or *nir* = without, *purā* = before, *saha* or *sa* = together with, etc.

4. Adverbs of time, place, manner, etc., formed by suffixes added to noun, adjective, pronominal and numeral stems (with examples):

-*tas*: *anyatas* = otherwise, elsewhere; *atas* = hence; *tatas* = thence, then, therefore; *yatas* = whence, since, because.

-*tāt*: *adhastāt* = below, downward.

-*ti*: *iti* = thus.

-*tra*: *atra* = here, there, in this respect.

-*thā*: *viśvathā* = everywhere.

-*dā*: *sadā* = always, ever.

-*dhā*: *bahudhā* = in many ways.

-*va*: *eva* = thus, so; *iva* = like, as.

-*vat*: *sūryavat* = like the sun.

-*s*: *dvis* = twice; *tris* = three times

-*śas*: *sahasraśas* = a thousandfold.

-*ha*: *iha* = here.

INTERJECTIONS

We can distinguish three kinds of interjections:

1. More or less inarticulate or indefinite utterances, such as आ (*ā*), अहो (*aho*), हे (*he*).

2. Onomatopoeic sounds in imitation of animal voices or sounds in nature. Some roots go back to onomatopoeic sounds, e.g. $\sqrt{kṣu}$ = sneeze, $\sqrt{krakṣ}$ = crash, \sqrt{pruth} = snort, $\sqrt{bhaṣ}$ = bark.

3. Exclamations of joy, approval, greeting, alarm, contempt, grief and the like, as

धिक् (dhik) = fic! alas! भोस् (bhos) = Sir!
साधु (sādhū) = good! स्वस्ति (svasti) = hail!

CONJUNCTIONS AND EXPLETIVES

Conjunctions connect ideas, clauses and sentences with each other. Some of the Sanskrit conjunctions are used, occasionally or habitually, as expletives (marked by an asterisk). As such, they do not add any thought to the sentence and might therefore either remain untranslated or be rendered by similar expressions in English, as, 'now then,' 'well,' 'so', etc. In poetry, expletives serve the purpose of 'fillers'.

<i>anyacca</i> = again, moreover	<i>uta</i> = and, also, or
<i>atas</i> = therefore	<i>utāho</i> = or
* <i>atha</i> = and, now, but, also (this and <i>atho</i> commonly introduce stories, treatises, etc.)	<i>eva</i> = also, but
	<i>kimca</i> = moreover
	<i>kimtu</i> = but
	<i>kimvā</i> = or else
<i>athavā</i> = yet, however, or else	* <i>ca</i> = and, also, but (never opens sentences)
<i>atho</i> = then, and, also (see <i>atha</i>)	<i>ca...api</i> = as well as
<i>aparañca</i> = moreover	<i>ca...ca</i> = as well as
<i>aparam</i> = moreover	<i>cet</i> = if
<i>api</i> = also, even	<i>caiva</i> (ca + <i>eva</i>) = also
<i>api...api</i> = as well as	<i>tat</i> = then, therefore, since
<i>apica</i> = again, moreover	<i>tatas</i> = then, upon that
<i>apilu</i> = however	<i>tathā</i> = thus, in like manner, so
* <i>u</i>	

<i>tathāpi</i> = nevertheless, still, yet, despite	<i>yatra</i> = because, that
<i>tasmāt</i> = therefore	<i>yathā</i> = that
* <i>tu</i> = but, and, also	<i>yadi</i> = if, whether
<i>nakevalam...ca</i> (or <i>api</i>) = not only...but also	<i>yadi...tadā</i> = if...then
<i>naca</i> = nor	<i>yadivā</i> = whether, or
<i>navā</i> = nor	<i>yadyapi</i> = although, even though, though
<i>nāpi</i> = nor	<i>yasmāt</i> = because
<i>paramtu</i> = however	* <i>vā</i> = or, while, so (nev- er opens a sentence)
<i>paramca</i> = again, moreover	<i>vā...vā</i> = either...or
<i>param</i> = however	* <i>vai</i>
<i>punar</i> = again (never at the beginning)	* <i>sma</i>
<i>mā</i> = lest, not, that not	* <i>ha</i>
<i>yat</i> = because, that	* <i>hi</i> = for (never at the beginning)

Examples of all parts of speech have now been given, and the student is in a position to analyze sentences and translate. However, before taking that step he must familiarize himself with further modes of word-building which have their origin partly in grammatical structure, partly in a preference for terseness and dislike for dependent clauses. We begin with the simpler forms, discussing first the diversification of meaning and expression by means of stem-expansion.

STEMS OF SECONDARY FORMATION

Every stem is capable of taking on an additional suffix. Cases have already been met in the formation of denominatives, some participles, some adverbs and nouns from roots with prepositional prefixes. The

following suffixes are taken principally by noun and adjective stems, but also by pronominal stems and indeclinables. The primary stem usually has *guṇa* or *vr̥ddhi*. Examples will illustrate the formation.

- a A common suffix forming mainly adjectives of the meaning 'being connected with or related to', patronymics, class-names and abstracts. From *manas* (n)=mind ($\sqrt{\text{man}}$) comes *mānasa*=mental; from *sindhuḥ*=the Indus, *saindhava*=coming from the Indus; from *pr̥thivī*=earth *pārthiva*=earthly, terrestrial, etc.
- in (also -min and -vin) forms possessive adjectives. A final stem-vowel disappears before this common suffix. From *kāmah*=love ($\sqrt{\text{kam}}$), *kāmin*=loving, in love; from *aśvaḥ*=horse, *aśvin*=possessing horses, etc.
- ka This suffix forms nouns and adjectives of a variety of meanings, including diminutives, e.g., *putrakaḥ*=son (really 'little son'), from *putraḥ*=son; *antika*=near, from the adverbial prefix *anti*=near, etc.
- tā makes feminine abstracts expressing state or quality, e.g. *devatā*=divinity (the state or quality of being a god), from *devaḥ*=god.
- tva makes neuter abstracts like those in -tā, e.g. *vr̥ddhatvam*=old age, from *vr̥ddha*=grown (up), aged, etc.
- maya imparts the meaning 'made of', as *lohamāya*=made of copper, from *lohaḥ*=copper.

-*ya* occurs very often, making adjectives as well as abstract nouns, e.g. *pitrya*=paternal, from *pitr*=father; *saumya*=lunar, from *somaḥ*=moon.

-*vant* and -*mant* form possessive adjectives, as *guṇavant*=virtuous, from *guṇaḥ*=quality; *paśumant*=owning cattle, from *paśuḥ*=cattle.

Besides these there are less common suffixes, such as -*āyana*, -*i*, -*enya*, -*eya*, -*ta*, -*tana*, -*taya*, -*tna*, -*tya*, -*na*, -*ra*, -*la*, -*va*, -*vat*, and others.

COMPARISON

In Sanskrit not only adjectives, but nouns, adverbs, prepositions and even verbs may be compared. The method consists in adding suffixes to stem or root, the new stem being declined in analogy to other stems. The common set of suffixes which is added to the stem (adjectives use the masculine stem in its weak or middle form) is:

Comparative:	- <i>tara</i>	} or rarely {	- <i>ra</i>
Superlative:	- <i>tama</i>		- <i>ma</i>

Examples: *śuci*=pure, *śucitara*=purer, *śucitama*=purest; *ud*=up (preposition), *uttara*=higher, *uttama*=highest; *gajatamaḥ*=the best elephant, from *gajaḥ*=elephant.

Less frequent is the set of suffixes which is added to the guṇated or lengthened root:

Comparative:	-(<i>ī</i>) <i>yas</i>
Superlative:	- <i>iṣṭha</i>

Examples: *priya*=dear (\sqrt{pri}), *preyas*=dearer, *preṣṭha*=dearest; *mahānt*=big (\sqrt{mah}), *mahīyas*=bigger, *mahiṣṭha*=biggest.

COMPOUNDS

In a sentence the parts of speech, each represented by one word, let us say, may follow in their logical order or be otherwise arranged according to principles of syntax, metre, etc. But inasmuch as the endings leave no doubt about the nature and form of all inflected or stereotyped words, the arrangement of the parts of speech in Sanskrit need, therefore, not be fixed and rigid, although usage prefers a certain sequence.

Yet, also in sentence-structure there is an endeavour to attain brevity, and it is accomplished by joining two or more parts of speech into one inseparable unit.

COMPOUNDS WITH INDECLINABLES

1. INDECLINABLES COMPOUNDED WITH EACH OTHER. For instance, two adverbs may be joined, as *su*=well or 'pretty much' and *ciram*=stereotyped accusative, meaning long, in *suciram*=for a long time.

2. INDECLINABLES AND OTHERS. On how prepositions are prefixed to inflected words cf. above, pp. 115-16 Adverbial particles prefixed to nouns and adjectives are discussed on pp. 117-18, under 3.

Of finite verbs mainly \sqrt{kr} enters close connections with adverbs, as *puraskṛ*=literally, to put in front (*puras*=before), then meaning to put at the head, introduce, honour, etc.; similarly, *alamṛ*=to decorate (*alam*=enough, excessively).

The adverb may also be the second member of the compound, as in *asmatkṛte*=for our sake (for *asmat*, cf. p. 109; *kṛte*=on account of, etc.).

COMPOUNDS OF INFLECTED WORDS

1. COMPOUNDS WITH VERBS. Especially the verb \sqrt{kr} may be joined as last member of a compound to a nominal, adjective or pronominal stem, or even inflected form, sometimes changing the stem-final to *i*. For instance: *namaskṛ*=to do obeisance; *svikṛ*=to acquire (*svi* from *sva*=own).

2. COMPOUNDS WITHOUT VERBS. Nouns, adjectives, pronouns and numerals may be variously compounded with each other. As a rule, the first member or members of the compound show stem-form, rarely case-form, while the last member takes the ending be it that of singular, dual or plural. Cases will be given under the next heading.

THE FUNCTION OF COMPOUNDS

Primarily, the function of compounds is to eliminate certain parts of speech or even whole sentences or clauses. But they also create new meanings and shades of meaning. In translation, these have to be brought out and it is therefore necessary to know the nature of the compound.

There are three kinds: copulative, determinative and possessive compounds. A hyphen is used wherever practical to separate in transliteration the members of the compound.

COPULATIVE COMPOUNDS. (*Dvandva*)

The Sanskrit, *dvandvam*=a pair, indicates that this type of compound represents a union of grammatically identical members. In English we join them by an and, or, as well as and like particles. The compound may be inflected in the

1. dual, when only two are enumerated: *sukha-duḥkhe*=pleasure and pain (*sukha* has stem-form, *duḥkhe* is in the nominative of the dual; if written out fully we would have the longer *sukhaṃ duḥkham ca*; similarly, *candra-sūryau*=moon and sun.

2. plural when more than two: *puṣpa-mūla-phalāni*=flower(s), root(s) and fruit(s); *brāhmaṇa-kṣatriya-viṭ-śūdrāḥ*=a Brahman, a Warrior, a Vaiśya and a Śūdra.

3. neuter singular, occasionally: *divā-niśam*=day and night.

DETERMINATIVE COMPOUNDS (*TATPURUṢA*)

The Sanskrit means 'his man', characterizing the nature of these compounds. One member describes, or defines the other, thus taking the place of an adjective an adverb or any other qualifying phrase: *jīva-lokaḥ*=the world (*lokaḥ*) of the living; *anantātmā*=the infinite self (*ananta*+*ātmā*=nominative singular of *ātman*); *mahā-rājaḥ*=a great king; *puruṣa-siṃhaḥ*=a man-lion, i.e. a

man like a lion, an illustrious person; *pañcāgni*=the five fires (*pañca*+*agni* which is the nominative neuter; otherwise, *agniḥ* is masculine, see page 101); *prāṇa-bhayam*=fear (*bhayam*) of one's life; *rasa-jña*=knowing the taste (the roots are often used in this way at the end of compounds), likewise *veda-vid*=knowing the Veda-s, etc.

POSSESSIVE COMPOUNDS (*Bahuvrīhi*)

The Sanskrit, meaning 'possessing much rice (*vrīhiḥ*)', indicates the structure as well as function of these compounds. Although the last member has the value of a noun, these compounds are adjectives which denote state or possession: *dvipad*=biped; *mahātman* magnanimous (literally, possessing a great soul); *madhu-jihva*=honey-tongued (*jihvā*=tongue), etc.

TEXTS AND TRANSLATIONS

Following are selections from the *Bhagavad-gītā* (I. 34-5; II. 11; XIV. 27; XVIII. 61; III. 4, 22; XI. 33; XVIII. 73) and the *Muṇḍaka Upaniṣad* (II. 1. 1) which are fully annotated. The student is progressively thrown back on his own resources.

ABBREVIATIONS USED IN ANNOTATING

AB	ablative	L	locative
AC	accusative	lit	literal (ly)
act	active	m	masculine
adj	adjective	mid	middle
adv	adverb	N	nominative
aor	aorist	n	neuter
bahu	<i>bahuvrīhi</i>	opt	optative

caus	causative	p	plural
cf	compare	part	participle
cog	cognate	pass	passive
compd	compound	perf	perfect
compr	comparative	peri	periphrastic
D	dative	pers	person (al)
d	dual	pref	prefix
demon	demonstrative	prep	preposition
denom	denominative	pres	present
deriv	derived, etc.	prim	primary
desid	desiderative	pron	pronoun, etc.
dva	<i>dvandva</i>	red	reduplicated
f	feminine	rel	relative
fr	from	s	singular
fut	future	sec	secondary
G	genitive	Skt	Sanskrit
ger	gerund	st	stem
I	instrumental	suf	suffix
imp	imperative	super	superlative
impf	imperfect	tatp	<i>tatpuruṣa</i>
ind	indeclinable	trl	translate, etc.
inf	infinitive	V	vocative
int	intensive	var	variant
inter	interrogative	√	root

The numbers refer to the pages in this book where the corresponding form may be consulted.

SELECTIONS FROM THE BHAGAVADGĪTĀ

The essence of the *Bhagavad-gītā* is the gospel of action, but action with insight and without attachment. The greater the insight, the worthier the deed, though people with mere intelligence and sentimentality denounce it. In the great war of the Kaurava-s and

Pāṇḍava-s Arjuna has to face his teachers and relatives in battle, refuses to fight, but is enlightened by Kṛṣṇa who reveals himself and the inner nature and interrelation of events which constrain the weak but which the wise understandingly follow, without remorse, without vengeance.

अर्जुन उवाच—

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
मातुलाः श्वशुराः पौत्राः श्यालाः संबन्धिनस्तथा ।
एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ॥

arjuna uvāca—

*ācāryāḥ pitarāḥ putrās tathaiṣa ca pitāmahāḥ ।
mātulāḥ śvaśurāḥ pautrāḥ śyālāḥ sambandhinās tathā ।
etān na hantum icchāmi ghnato 'pi madhusūdana ॥*

Arjuna said:

‘Teachers, fathers, sons and grandfathers,
Uncles, fathers-in-law, grandsons, brothers-in-law and
[other] relatives—

These I do not want to kill though they be killing [me].’
arjuna (= *arjunas*, cf 42) = Arjuna (proper name, N s of
st *arjuna* [cf 99-100])

uvāca = said (3rd pers s perf act of √*vac* [94])

ācāryāḥ (= *ācāryās*) = teachers (N p of *ācāryaḥ* [99-100])

pitarāḥ (= *pitaras*) = fathers (N p of *pitṛ* [105])

putrās = sons (N p of *putraḥ* [cf 122, 99-100])

tathaiṣa (= *tathā eva*) = likewise also (119)

ca=and (119)

pitāmahāḥ (= *pitāmahās*) = (paternal) grandfathers (N p of *pitāmahāḥ* [cf *pitṛ*=father, *mahat*=great])

mātulāḥ (= *mātulās*) = (maternal) uncles (N p of *mātulaḥ* [cf *mātr*=mother])

śvaśurāḥ (*śvaśurās*) = fathers-in-law (N p)

pautrāḥ (= *pautrās*) = grandsons (N p)

śyālāḥ = brothers-in-law (N p)

saṁbandhinas = (marriage-) relations (N p of *saṁbandhin* [cf 106] from *saṁ* [115] + *bandhin* [121] fr = $\sqrt{\text{bandh}}$ [48] *etān*=these (AC m p of demon pron *eṣas* 110]), *na*=not (117)

hantum=to kill (inf of $\sqrt{\text{han}}$ [98])

icchāmi=I wish (1st pers s pres act of $\sqrt{\text{iṣ}}$ var *ich* [45, 89], for doubling of *ch* to *cch* cf 40)

ghnato (= *ghnatas*, cf 42) = killing (AC p of pres act part of $\sqrt{\text{han}}$ [cf 52, 38-9, 82, 108]), lit: killing ones; '*pi*' (= *api*, cf 42, 30) = although, even though (119)

madhusūdana = O Madhusūdana! (V s [99-100]), an appellation of Kṛṣṇa.

श्रीभगवानुवाच—

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ॥

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥

न कर्मणामनारम्भाश्लेषकर्म्यं पुरुषोऽश्नुते ।
 न च संन्यसनादेव सिद्धिं समधिगच्छति ॥
 न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
 नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥
 तस्मात् त्वमुत्तिष्ठ यशो लभस्व
 जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।
 मयैवैते निहताः पूर्वमेव
 निमित्तमात्रं भव सव्यसाचिन् ॥

- śrībhagavān* = the renowned glorious one (*śrī* = honorific pre N s of *bhagavant* [122, 107] \sqrt{bhaj})
aśocyān = lit: the not to be mourned ones (*a* [117] + AC p. of *śocya* [fut pass part, 81] fr $\sqrt{śuc}$ [51])
anvaśocas = you bewail (*anu* [115] = *aśocas* = 2nd pers s impf act of $\sqrt{śuc}$ [cf 91])
tvam (= *tvam*) = you (N s of 2nd pers pron [109])
prajñā-vādāmśca (= *prajñā-vādām ś ca*; for the interposed *ś* cf 40) = though (*ca*) words of wisdom (compd of *prajñā* [$\sqrt{jñā}$] + AC p of *vāda* [\sqrt{vad}])
bhāṣase = you speak (2nd pers s pres mid $\sqrt{bhāṣ}$)
brahmaṇo (= *brahmaṇas*. cf 42) = of brahman (G s of *brahman*, n [cf 106])
hi = indeed (117)
pratiṣṭhā = foundation (N s [cf 100]; *prati* + $\sqrt{sthā}$)
'ham (= *aham*) = I (109; supply the verb 'am')
amṛtasya = of ambrosia (G s of *amṛtam*, lit: immortality; *a* [117] + st of $\sqrt{mṛ}$ with suf *ta*)
avyayasya = of everlasting (G s of *avyaya*, agreeing with *amṛtasya*)
śāśvatasya = of eternal (G s of *śāśvata*)

dharmasya = of law, order (cf 76; G s)

sukhasya = of pleasure, bliss (cf 125; G s)

aikāntikasya = of perfect, absolute (G s of *aikāntika*,
deriv fr *eka* [30] and *antika* [121])

īśvaraḥ (70)

sarva-bhūtānām = of all (cf 112) beings (compd, G p)

hṛd-deśe = in the place (*deśe* = L s of *deśaḥ*) of the heart
(*hṛd* [n], has defective inflection)

ṛjuna = V s

tiṣṭhati = he stands (3rd pers s pres act √*sthā* [58])

bhrāmayan = causing to revolve (N s m [107] of pres act
part [82] of caus [96] st *bhrāmaya* [√*bhram*])

sarva-bhūtāni (AC n p)

yantra-ārūḍhāni = mounted (*ā* [115] = *rūḍha* [80]) on a
machine (*yantram*, here a potter's wheel is meant;
an adj compd with *yantra* in st form, *ārūḍhāni* in
AC n p; this is a simile, trl as such)

māyayā = by means of *māyā* (I s [cf 100])

From here on the dictionary form is placed first

karman (n) = action

ārambhaḥ = beginning (cf 39)

naiṣkarmyam = idleness (*naiṣ* fr *nis* [118]; here in the sense
of freedom from *karman*, i.e., salvation)

puruṣaḥ = a person; man; the soul

aś = to attain, reach (a 5th class verb [60; 90])

saṁnyasanam = resignation (cf 39)

eva = merely (ind)

siddhiḥ (f) = success, perfection (√*sidh*)

samadhigam = to attain completely (*sam* + *adhi* + √*gam*
[46, 58])

me=mama=G s of *aham* (1st pers pron [109])
pārthaḥ=Pārtha, proper name, the metronymic of
 Arjuna (here in the V s; parse: *pārtha asti*)
as=to be (59, 90)
kartavya=to be done (fut pass part of \sqrt{kr} [81])
tri=three (112). *lokaḥ*=world
kimcana=ever so little, nothing at all (ind) parse: *na*
anavāptam avāptavyam
anavāpta=unobtained (*an+ava*+past pass part of $\sqrt{āp}$
 [80])
avāptavya=to be obtained (fut pass part [81])
vr̥t=to turn; stay; engage in (with L); *varta*=*varte* (37)
 (1st pers s pres mid [cf 58, 89])
eva=nevertheless *yaśas* (n) =fame
 for *tasmāt* cf 117; *tvam* 109; *uttiṣṭha* 116, 58, 88, 93
 for *labhasva* cf 50, 57, 88, 93; *jivā* 46, 98
 for *śatrūn* cf 103; *bun̐kṣva* 49, 61, 88, 93
rājyaṃ=kingdom, realm ($\sqrt{rāj}$)
samṛddha=flourishing, prosperous (cf 45, 80)
 for *mayā* cf 109; *eva*=even (emphatic); *ete* 110, 109
nihata=overcome (cf 80) *pūrvam*=before (ind)
nimitta-mātram=lit: a mere (*mātram*=a measure, added
 to nouns it means 'as much as') cause (*nimittam*),
 i.e. an outward cause, Kṛṣṇa knowing the deeper,
 inner relationships of events. for *bhava* cf 23, 93
savyasācin, proper name, an epithet of Arjuna.

अर्जुन उवाच—

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ॥

naṣṭaḥ (80); *mohaḥ* (67); *smṛtiḥ* (73); *labdha* (80);
tvaṭ (110); *prasādaḥ*=kindness; *mayā* (109); *acyuta* (46)

SELECTION FROM AN UPANIṢAD

तदेतत् सत्यम् ।

यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।

तथाक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥

This is the truth: As (*yathā*) from a well-blazing fire (*pāvakaḥ*) the sparks (*visphuliṅgāḥ*) that share its nature (*sarūpāḥ*) leap up (*prabhū*) by the thousand—so (*tathā*), my dear (*somya*), manifold (*vividhāḥ*) beings (*bhāvāḥ*) emerge (*prajā*) from the Immovable and likewise also return thither.

